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RELIGIOUS MISCELLANY.

REVIVALS IN 1736–42. WHITEFIELD, EDWARDS.

[From President Quincy's History of Harvard University.]

George Whitefield.

In September, 1740, George Whitefield, the celebrated itinerant preacher, made his first appearance in New England; exciting, like other comets, terror in some, wonder in others, curiosity in all. By many Whitefield was hailed as a special messenger from Heaven, sent to awaken, alarm, and convert. By others he was viewed as an enthusiast, producing transient effects by means of a vivid imagination and theatrical eloquence. The clergy were not less divided than the people on the value of his ministrations. Some regarded them as the manifest outpouring of the Holy Spirit through a chosen instrument; others, as the natural result of a cultivated and well-managed oratorical talent. Vol. II. p. 40.

At Cambridge, as elsewhere, the weak and timid were excited, and terrified, by the eloquence of Whitefield, and remarkable convictions, as they were carefully called, took place. The scholars of the College were said by many to be 'in general wonderfully wrought upon.' Others took a different view of these effects, among whom was Henry Flynt, a man highly esteemed for his piety and learning, who had been more than forty years a Tutor of the College. His opinions concerning Whitefield indicate great calmness and judgment, and are the more remarkable, as they were recorded at a moment when the whole vicinity was in a state of lively excitement from his eloquence, and could not have been influenced by subsequent occurrences.

Flynt writes; 'October 12th, 1740. Having heard the preaching and had something of the conversation of the famous Mr George Whitefield, who is about twenty-six years of age; very popular and affecting in his delivery and address; not rational or argumentative; nor useth much Scripture in confirmation of his points. He has the old New England and Puritanic way of thinking and preaching about regeneration, and conversion, and justification by faith alone, original sin, &c. He appears to be a good man, and sincerely desirous to do good to the souls of sinners; is very apt to judge hardly, and censure, in the severest terms, those that differ from his scheme. He seems to be a man not much acquainted with books, and indeed he has had but little time for it, which makes me wonder at his positive and dogmatical way of expressing himself in some things.' Ibid. 42.

Signs of the usual result of such violent excitements soon appeared in the community, and in the seminary. In the course of two years a reaction became so manifest, that Mr Appleton, the candid and pious pastor of Cambridge, in bearing renewed testimony to the certainty, that religious impressions 'in some years past had occurred, especially among the younger sort,' was yet compelled to make this remarkable concession. 'But then, what I look upon as matter of lamentation at this day, is, that those convictions, as to great numbers, in these parts of the land, have died away, without leaving any good effect upon them. And that, through the weakness of men, and the subtlety of Satan, many errors, delusions, and disorders have crept into some places, and much of the religious concern is degenerating into controversy.' Ibid. 46.

The principles of high Calvinism, which he [Whitefield] preached in their most appalling terrors, had been previously wielded by eminent clergymen in New England with like effect. At Northampton, in Massachusetts, in 1736, revivals were accompanied by as extraordinary mental and physical phenomena, as those occasioned by the preaching of Whitefield. The little encouragement given to this excitement by the governors of the College, and their open denunciations of Whitefield, were regarded as evidences of their want of sympathy with Calvinistic doctrines, of which these 'revivals' were claimed and lauded as the natural results. 'Such fruits,' an eminent Calvinistic clergyman declared, with pointed allusion to the sentiments alleged to prevail in the College, 'do not grow on Arminian ground.'

Since the struggles of the contending religious parties of that period to gain and retain an ascendency in Harvard College, have had an unquestionable influence on the character and fortunes of the institution, it is requisite to refer to the doctrines and spirit by which they were characterized. It is also due to those men, who first incurred the odium of diminishing the influence of Calvinistic principles in the College, to show what the rival doctrines were, and the manner in which they were supported by their respective advocates, that after times may be enabled justly to determine which were most in unison with the spirit of the sacred Scriptures.

But in a work, strictly historical, no reference will be made to any sectarian influences or doctrines except such as were the acknowledged instruments in producing those 'revivals,' which drew the College openly into the field of religious controversy; and, that impartiality may be observed in respect to the doctrines and views of the contending sects, they will be stated in the language used by distinguished divines, recognized by their contemporaries and by their respective parties as their most powerful advocates, and entitled to the character of leaders. Ibid. 58–4.

Jonathan Edwards.

Few men, in any age, ever devoted themselves to the interests of their profession with more ardent, untiring zeal, than Jonathan Edwards. In his station at Northampton, then a small village containing about a thousand or fifteen hundred souls, on the frontier of Massachusetts, he practised the seclusion and self-denial of an anchorite. Disengaging himself from temporal affairs, seldom visiting his people except to preach, to exhort, and to catechize, he dedicated his time almost exclusively to the contemplation of theological subjects. In illustrating and enforcing the doctrines of Calvin, his zeal was exemplary and his metaphysical skill unsurpassed. His arguments were drawn chiefly from the depths of his own mind; and, discerning the strength of the peculiar tenets of his sect, he availed himself of their inherent power to take captive the imagination, and to paralyze the action of human reason by denying its authority. The consequences which he perceived to flow necessarily from the doctrines of his faith, he neither softened nor concealed, but often displayed them in high relief, and with an exciting perspicuity. The doctrine of original sin, as it respects the imputation of guilt, is thus developed in his writings with uncommon plainness and fidelity. 'We are creatures, infinitely sinful and abominable in God's sight, and by our infinite guilt have brought ourselves into such wretched and deplorable circumstances, that all our righteousnesses are nothing and ten thousand times worse than nothing.'—'Will it not betray a foolish, exalting opinion of ourselves and a mean one of God, to have a thought of offering any thing of ours, to recommend us to the favor of being brought from wallowing, like swine, in the mire of our sins, and from the enmity and misery of devils in the lowest hell, to the state of God's dear children in the everlasting arms of his love, in heavenly glory?'

In supporting the doctrine of the natural enmity of mankind to God, he represents this enmity to be mortal, 'without any mixture or the least spark of love,' 'as full of malice as hell is full of fire,' 'as full of enmity towards God as any viper or venomous beast is full of poison,' an enmity 'which strikes at the life of God;' but 'man cannot kill God,'—'the divine nature being immortal and infinitely out of our reach; there is, therefore, no other trial possible, whether the enmity that is naturally in the heart against God be mortal or no, but only for God to take on him the human nature and become man, so as to come within man's reach, that they should be capable of killing him. This trial there has been. And what has been the event? Why, when once God became man, and came down to dwell here among such vipers as fallen men, they hated him and persecuted him, and never left him till they had imbrued their hands in his blood.'

These doctrines of Calvin, and others of a similar character, form frequent topics of the discourses of Mr Edwards; and in maintaining them he is always bold and uncompromising, and often original. His metaphysical acuteness imposed no check upon his imagination. The personification of the evil principle is wrought into his works with great skill and power. Thus, in illustrating the doctrine, that 'no speculative knowledge is a certain evidence of saving grace,' he introduces that agent with extraordinary effect. 'The Devil' is represented by him as a being possessed of 'great abilities and extensive acquaintance with things,' 'great speculative knowledge in divinity,' having been 'educated in the best divinity school in the universe, in the heaven of heavens;' as possessing 'clear notions on the doctrine of the Trinity; more knowledge than a hundred saints of an ordinary education, and most divines;' 'orthodox in his faith,' 'no Deist, Socinian, Arian, Pelagian, or Antinomian, the articles of his faith all sound,' yet, with all this, 'having no evidence of saving grace in his heart.'

Mr Edwards, in maintaining the doctrine, that 'mankind are children of wrath, bond-slaves to Satan, and justly liable to the most grievous torments, in soul and body, without intermission, in hell fire, for ever,' thus graphically delineates the mode of the operation of divine vengeance. 'Hell torments will not be annihilation, but a sensible misery absolutely eternal.' 'The world will be probably converted into a great lake or liquid globe of fire; a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads'—'of which they shall for ever be full of a quick sense, within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals, shall for ever be full of glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torment,'—'not for one minute, nor for one day, nor for one year, nor for one age, nor for two ages, nor for an hundred ages, nor for ten thousand or millions of ages, one after another, but for ever and ever, without any end at all, and never, never be delivered!'

It is not surprising that language thus glowing and vivid, uttered with the life and energy characteristic of extemporaneous effusions, by a clergyman of eminent talents and unquenchable zeal, addressed to a population not highly intellectual, and at that period secluded by their local situation from an extensive intercourse with the world, should have been followed by one of those excitements denominated 'revivals,' or 'extraordinary awakenings.' Ibid. 54–5, 6, 7.

These excitements continued with greater or less intensity until the first visit of Whitefield, in 1740, when the College was drawn into the vortex of the resulting religious controversies.

While the imagination and the passions of the multitude, subjected to these influences, were kept within the limits which Edwards and the clergy of his party deemed safe and scriptural, the labors of Whitefield were applauded as 'apostolical and eminently useful.' But it soon appeared, that it was far easier to enkindle and spread a flame, than to quench or control it. 'Lay preachers,' as they were called, began to multiply and to swarm; and to surpass the regular clergy and Whitefield in effect and in zeal. Fears began to prevail lest these excitements should eventuate in results not quite so permanent and evangelical as had been anticipated by their authors and promoters; and Edwards, alarmed at these indications, endeavored, in a sermon preached at New Haven, to deaden and direct the flame he had assisted to kindle. In executing this task he was placed, obviously, in a great dilemma. He had been a chief instrument in the work, and had applauded it as 'of the Spirit of God.' But so much 'noise and ado, and imprudencies and irregularities in conduct, had occurred among those who pretended to be actuated by this spirit,' as gave cause of triumph to the infidel, and offence to believers. Edwards was too acute a metaphysician not to find a path of escape from the difficulties in which he was involved, without confessing any error in himself, and without denying the evil consequences alleged by others. He took boldly the ground, that the times when 'the influences of the Spirit of God abound, are those in which counterfeits also abound;' 'the Devil being then abundant in mimicking both the ordinary and extraordinary influences of that Spirit.' In the course of his argument he maintains, that 'the same persons may be the subjects of much of the influences of the Spirit of God, and yet in some things be led away by the delusions of the Devil; and that this is no more of a paradox than many other things that are true of real saints, in the present state, where grace dwells with so much corruption, and the new man and the old man subsist together in the same person, and the kingdom of God and the kingdom of the Devil remain for a while together in the same heart.' This discourse was greatly applauded and widely circulated by the friends of the author and the advocates of religious excitements. Among others, William Cooper, a clergyman of some distinction in Boston, published it, and accompanied it by a Preface of his own, in which he speaks of these excitements as 'so wonderful, as that the like had not been since the pouring out of the Spirit, immediately after our Lord's ascension. The apostolical times seem to have returned upon us, such a display has there been of the power and grace of the divine Spirit in the assemblies of his people.' The prejudices and reproaches cast on this 'work of God,' Cooper compares to the raging of Satan when his kingdom is shaken, and his subjects desert him.'

An answer, both to Edwards's Sermon and to Cooper's Preface, 'by a lover of truth and of peace,' soon after appeared, in which the arguments of each are examined with great calmness, ability, and severity. As to Cooper's remark, that 'these fruits do not grow on Arminian ground,' the writer replies, 'It is a pity that some fruits should grow upon any ground,—spleen, bigotry, and uncharitableness.' Some of the fruits the times had tasted, he afterwards enumerates; 'an enthusiastic, factious, censorious spirit;' 'a vain, conceited temper;' 'children teaching their parents or ministers;' 'low-bred, illiterate persons settling difficult points of divinity better than the most learned divines;' 'a learned ministry despised;' 'seminaries of learning spoken against as injurious to religion;' 'conversions spoken of with the same air as common news;' 'churches full of contention,' and 'crumbling into sects;' 'ministers, instead of endeavoring to strengthen each others' hands, using party names, Arminians, Antinomians, and treating each other with bitterness and severity.' To the great argument of Edwards, that the kingdom of God and the kingdom of the Devil may remain awhile together in the same heart, the writer replies; 'This is indeed a very great paradox, that the kingdom of God can be set up in a man's heart, and yet that Satan's kingdom is not at an end; that, contrary to the teachings of Christ, a man may serve two masters; be at once a servant of the Devil, and led away by his delusions, and yet a good man! This certainly savors of Antinomianism, to say no worse of it.'

The Governers of the College, who were then under the denunciations of Whitefield, had to bear their full share of the effects of Cooper's asperities. To such writings they allude, when, in their 'Testimony' against Whitefield they speak concerning 'the quarrels the churches are now engaged in,' and the 'censorious and unchristian character displayed in them, both of which they attribute to his conduct and example.' They had, indeed, not only to take their full proportion of these calumnies, which different sects or divisions of the same sect were uttering against each other, but they were objects of peculiar animadversion to the class of enthusiasts, who succeeded Edwards and Whitefield, and who taught, that 'the Spirit and learning were opposites,' and that deficiency in the latter would be more than supplied by immediate impressions from the former. This class were the natural enemies of all Colleges which they would willingly have razed to their foundations; and particularly of Harvard College, as the acknowledged seat of liberal inquiry. Ibid. 59—62

A FALSE ANALOGY RELIED ON BY TRINITARIANS.

There appears to be nothing in nature and life, at all analogous to the vicarious principle attributed to God in the Trinitarian scheme of redemption. There is nowhere to be found any proper transfer or exchange, either of the qualities, or of the consequences, of vice and virtue. The good and evil acts of men do indeed affect others as well as themselves; the innocent suffer with the guilty, as in the case before adduced, of a child suffering in health by the excesses of a parent. But there is here no endurance for another, similar to Christ's alleged endurance in the place of men; the infliction on the child is not deducted from the parent; it does nothing to lighten his load, or make it less than it would have been, had he been without descendants; nor does any one suppose his guilt alleviated by the existence of this innocent fellow-sufferer. There is a nearer approach to analogy in those cases of crime, where the perpetrator seems to escape, and to leave the consequences of his act to descend on others; as when the successful cheat eludes pursuit, and from the stolen gains of neighbors constructs a life of luxury for himself; or when a spendthrift government, forgetful of its high trust, turning the professions of patriotism into a lie, is permitted to run a prosperous career for one generation, and is personally gone before the popular retribution falls, in the next, on innocent successors. Here no doubt the harmless suffer by the guilty, in a certain sense in the place of the guilty; but not in the sense which the analogy requires. For there is still no substitution; the distress of the unoffending party is not struck out of the offender's punishment; does not lessen, but rather aggravates his guilt; and instead of fitting him for pardon, tempts the natural sentiments of justice to follow him with severer condemnation. Nor does the scheme receive any better illustration from the fact, that whoever attempts the cure of misery must himself suffer; must have the shadows of ill cast upon his spirit from every sadness he alleviates; and interpose himself to stay the plague which, in a world diseased, threatens to pass to the living from the dead. The parallel fails, because there is still no transference: the appropriate sufferings of sin are not given to the philanthropist; and the noble pains of goodness in him, the glorious strife of his self-sacrifice, are no part of the penal consequences of others' guilt; they do not cancel one iota of those consequences, or make the crimes which have demanded them, in any way, more ready for forgiveness. Indeed, it is not in the good man's sufferings, considered as such, that any efficacy resides; but in his efforts, which may be made with great sacrifice or without it, as the case may be. Nor, at best, is there proper annihilation of consequences at all, accruing from his toils; the past acts of wrong which call up his resisting energies, are irrevocable, the guilt incurred, the penalty indestructible; the series of effects, foreign to the mind of the perpetrator, may be abbreviated; prevention applied to new ills which threaten to arise; but, by all this, the personal fitness of the delinquent for forgiveness is wholly unaffected; the volition of sin has gone forth; and on it, flies, as surely as sound on a vibration of the air, the verdict of judgment.

Those who are affected by slight and failing analogies like these, would do well to consider one, sufficiently obvious, which seems to throw doubt upon their scheme. The atonement is thought to be, in respect to all believers, a reversal of the fall: the effects of the fall are partly visible and temporal, partly invisible and eternal; linked, however, together as inseparable portions of the same penal system. Now it is evident, that the supposed redemption on the cross has left precisely where they were, all the visible effects of the first transgression sorrow and toil are the lot of all, as they have been from of old; the baptized infant utters a cry as sad as the unbaptized; and between the holiness of the true believer and the worth of the devout heretic, there is not discernible such a difference, as there must have been between Adam pure and perfect, and Adam lapsed and lost. And is it presumptuous to reason from the seen to the unseen, from the part which we experience to that which we can only conceive? if the known effects are unredeemed, the suspicion is not unnatural, that so are the unknown.

A QUESTION RELATING TO THE ATONEMENT?

Let us inquire what is intended by the statement, that only Deity can redeem, and that by Deity the sacrifice was made? The union of the divine and human natures in Christ is said to have made his sufferings meritorious in an infinite degree. Yet we are repeatedly assured, that it was in his manhood only that he endured and died. If the divine nature in our Lord had a joint consciousness with the human, then did God suffer and perish; if not, then did the man only die, Deity being no more affected by his anguish, than by that of the malefactors on either side. In the one case, the perfections of God, in the other the reality of the Calvinistic atonement, must be relinquished. No doubt, the popular belief is, that the Creator literally expired; the hymns in common use declare it; the language of pulpits sanctions it; the consistency of creeds requires it; but professed theologians repudiate the idea with indignation. Yet by silence or ambiguous speech, they encourage, in those whom they are bound to enlighten, this degrading humanization of Deity; which renders it impossible for common minds to avoid ascribing to him emotions and infirmities, totally irreconcileable with the serene perfections of the Universal Mind. In his influence on the worshipper, He is no Spirit, who can be invoked by his agony and bloody sweat, his cross and passion. And the piety that is thus taught to bring its incense, however sincere, before the mental image of a being with convulsed features and expiring cry, has little left of that which makes Christian devotion characteristically venerable.

GROWING NEED OF A LEARNED MINISTRY.

There have been persons, who have questioned the reasonableness of regarding theology as a branch of human learning, and still more the propriety of supporting a distinct profession for its cultivation,—who have appealed to the practice of the primitive Church and the example of the apostles; and contending, that, because Christianity was first preached to the poor, it must therefore in its present form be at once intelligible to the poor, have argued that a separate ministry is at variance with the original character of the gospel, and that the conduct of public worship should be left now, as it was formerly, to the free movement of the spirit in the bosom of every assembly of believers.

This is another of those mistaken views, which, it appears to me, have grown out of a too literal adherence to the mere text of Scripture, and are grounded on a confusion of the spirit of a religion with the different outward forms, which it must necessarily assume in the different stages of its developement. Even in the age of the apostles, as soon as ever the Churches began to assume a determinate order and consistency, we find settled teachers appointed to them, who cultivated the only kind of learning, which had as yet any relation to the actual state of the religion; *i. e.*, a thorough acquaintance with the writings of the Old Testament.—When the canon was fixed, and as a Christian literature gradually formed itself, the learning of those, who presided over the Churches, comprehended a wider sphere, and took in a variety of subjects, that were either unnecessary or unacceptable in the earliest instruction of believers.—But the proper and obvious answer to this narrow view of the uselessness of theological learning, which if consistently acted on would soon bring back an age of fanatical barbarism—is that Christianity, in the form in which we have received it, is an historical religion, and that the spirit of its teachings, through which alone we are made wise unto salvation, is often wrapped up in such a number of obscure allusions, or conveyed in idioms, so unlike our own, that, although they cannot wholly prevent its access to the heart, they frequently transmit it impurely and imperfectly, and give birth to a thousand delusions.

I must not be misunderstood.—I would put no check whatever on the freest preaching of the word of God.—Whoever feels in his heart a sincere and earnest desire to go forth with the Bible in his hand, and under the influence of its great truths and principles, for the warning and conversion of his fellow-men—let him go, unhindered and unrebuked—and God speed him on his way! When the moral nature is once deeply aroused to the malignity of sin and the happiness of a reconciliation with God, there is often an illumination of the spirit in consequence, which enables the simplest mind to draw deep and sagacious conclusions even from what seems the obscurest letter of holy writ. But in all such cases, it is generally one side only of the truth, which is apprehended; and, although this one-sided view may meet the wants of a particular class, at a particular juncture, perhaps more completely and more effectually, than a more comprehensive but less earnest and energetic representation of the whole truth, yet, as the fervor of the first movement subsides, and the religious community collected under it passes, as if it possess any vitality, it undoubtedly will pass, into a more quiet and settled form, more learning and instruction will become necessary to its teachers, to enable them to develope succesfully, and with advantage to the moral improvement of their hearers, that particular point of view, under which their habitual convictions lead them to realize to themselves most vividly the general system of divine truth.

Left to its own native course and influence, Christianity spontaneously allies itself with all that is sound and accurate in learning, deep in philosophy, wonderful in science, refined in literature, and beautiful in art; and, if we look back on the history of Europe for the last three centuries, we shall find no one study, that has acted so powerfully on all the faculties of the human mind, and breathed such interest and animation into the kindred pursuits of criticism, antiquities, metaphysics and morals—as theology.—Henceforth, if Christianity is to preserve its place and authority among the great agencies of human civilization, it must be associated more intimately, than it has sometimes been, with knowledge and intelligence: that it is capable of such association is to me one of the manifold proofs of its divinity.—As the fervor of fanaticism abates and the hostility of sects is succeeded by a spirit of peace and good-will, the inculcation of its truths, the application of its principles, and the conduct of its public services must be entrusted to minds more highly cultivated and more richly endowed with every moral and intellectual excellence than those, which have too often mechanically taken upon them the dull routine of a clergyman's ministrations.—Such only will be able to meet the growing demands of the awakening mind of society; such only will be able to extract the pure spirit of the primitive gospel, designed for the universal heart of man in every age, from the dead letter in which it is contained, and with which thousands still continue to identify it; such only will be able to blend that spirit with the views, the wants, the tendencies and ideas of the present day, and to anticipate from the endless applications, of which it is increasingly susceptible to the state and prospects of humanity, a still wiser, better and happier futurity.—Such a ministry, I am persuaded, will be more and more needed for society; such a ministry must be a learned ministry; without it, Christianity cannot in the present state of knowledge be either satisfactorily explained or successfully vindicated: and by its competence to maintain efficiently such a ministry, I am willing to test the wisdom and validity of any scheme, that may henceforward be suggested for the reformation of our moral and religious institutions.

RESPONSIBILITY OF MOTHERS.

Dr Johnson said, with his usual acuteness, that 'except a man have received some early tincture of piety, he no more knows how to set about being religious, than a man who has never learned figures, can count when he has need of calculation;' and it is a remarkable fact that men, who after long wandering in the paths of error, have found a way of return to religion and virtue, are generally able to refer to some early recollections of lessons implanted by a pious mother.

Oh, why are mothers in such haste to delegate to others the delightful task which Providence has assigned to them? Why do they hasten to intrust the unformed mind—the unsettled principles of their sons to the ungenial influence of scholastic establishments? Do they thereby hope to lessen the weighty sense of responsibility? it is a vain hope. They, as the guardian angels of man's infancy are charged with a mission—to them is committed the implanting that heavenly germ to which God must indeed give the increase, but for the early culture of which they are answerable. The importance of early impressions—of *home* impressions—is proved by the extreme difficulty of eradicating or counteracting them if bad. Conscientious teachers of youth can bear ample testimony to this fact. They have often occasion to lament with grief and humiliation the powerlessness of their most devoted endeavors to remove early bad impressions—or to do anything more than just palliate the effects of unfavorable domestic influences—of an unhealthy domestic atmosphere. It is the mother who, as the source of moral influence, is the former of the moral atmosphere. It is difficult to express, it would be almost impossible to make the ignorant and unobservant believe, the power of indirect influences over the minds of children. These indirect influences are their moral atmosphere. Try to win the affections of a child by gifts, by personal caresses, by flattery, it turns from you with indifference. You wonder at its ingratitude.—Do you wish to know the cause? It was the harsh word, the unjust deed towards another, that neutralized your efforts at gaining affection. Talk to an older child on the folly and sinfulness of vanity, the worthlessness of worldly distinctions—you find the seeds of vanity and ambition springing up in her heart, and tax your memory for the cause. It may perhaps be found in your own self-complacent glances at your mirror—your fonder kiss and brighter smile bestowed on one of your children more gifted by nature than the rest—your eager deferential reception of the [illegible] of your acquaintance distinguished by world[illegible] greatness compared with that bestowed on less eminent ones. 'Deeds not words,' is the motto of all simple people, children included; and keenly do they see, and deeply do they, by their future conduct, avenge the substitution of words for deeds, of shadows for substances.

SELFISHNESS TO BE GUARDED AGAINST.

No candid person will refuse to admit that for some reason or the other, inscrutable to us, the increase and perfecting of physical improvements have a tendency to concentrate the thoughts of man upon self. Is it because the more exquisite perception of the glories of this world shuts out from us the remembrance that we were born for a still nobler and better? Strange inconsistency! that the very enlargement of the means of vision should shut out the extent of the view. Strange! that the creature should be prone to forget the Creator in the very discoveries which he daily makes of his power and his goodness. How can it be that this manifestation of love in one being, brings forth the manifestation of selfishness in another? They who in thought ponder on these things, will not deny the truth of what is here asserted; and it is a most curious exercise of ingenuity to account for such extraordinary phenomena of the human mind.

The besetting sin of our age is a kind of Epicurean selfishness. An increased value of physical enjoyment, a kind of material atmosphere, engendered by the stupendous progress of physical science, produces a rooted, though unavowed, skepticism, as to the value of the unseen and ideal. The love of life crushes the belief of that most important of all truths, that there are things more valuable than life itself. The lofty indifference to mere physical enjoyment; the preference of others to ourselves; of the unseen to the present; of the ideal to the tangible; which, where they do exist, attest the strivings of the Divinity within us; where will they soon be? Yet, so completely does the Divinity oppose the infringement of his laws, that they, and they only, are happy people who live for the ideal. He seems to take pleasure in asserting the superiority of his works, by not allowing its noblest and purest reflections of himself to be obscured by intervening shadows. It is the fashion to sneer at those *ideas* for which men in different ages have suffered toil, pain, privation, death: the object might be wild—the recovery of a shrine; weak—the love of a woman; untrue, (if we are to believe the infidel,) the announcement of a world beyond the grave; be it so: poor victims of idiosyncracy! they sacrificed all tangible and solid benefits for a vapor. But who are they, at whose names the eye flashes and the cheek colors, whose memories leave behind them a train of light, like a glorious departing orb? The successful speculator; the luxurious Epicurean; the wealthy; the worldly? No;—the oppressed, but dauntless, victim of tyranny; the devoted, though perhaps mistaken, sufferer for fantastic loyalty; the agonized martyr to truth. And for personal happiness, let one of the foremost of these victims of idiosyncracy speak for himself, in his own noble words,—'We are troubled on every side, but not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed:' and contrast them with the mournful confession of him, who, having exhausted all that this world has to bestow,—glory, honor, power, wealth,—bequeathed to us, as the melancholy result of his experience, that they were 'altogether vanity.'

A PARABLE OF ORTHODOXY.

When I see an Orthodox man rising up before Unitarians and telling them, that what *he* perceives in scripture is the only certain truth, that they are wasting their reverence upon phantasms of their own reason, that they do not discern the same saving faith, or even worship the same God, with himself, I am impelled to think of the following incident. It is a parable of orthodoxy, which perhaps will render my meaning clear.

During a night of interrupted and cloudy moonlight, a company of travellers are journeying over an open plain, towards a city of refuge, which all desire to reach. The plain is wide, and the tracks across it difficult to find; and during some moments of darkness the way seems to be lost, and all further advance to be impossible. The moon, however, breaks partially forth from behind a cloud, and reveals at some distance an elevated object, which promises help to the bewildered pilgrims. They all agree, that it is intended as a guide to the wayfarer, and that it is as well to make use of it for that end. This, one would think, should be enough to send them cheerily on their road again; nor could one imagine, that the kind office of this visible object as a guide can have any particular dependence on its shape. The travellers, however, think otherwise; and as the thing is imperfectly seen by that misty light, they fall into vehement disputes about its form. Every one is perplexing himself about what it is, though they are all agreed *what it is for*. One pronounces it an obelisk; another takes it for a sign-post; a third is confident that it is a tree. The

man who declares it to be an obelisk becomes eager and vociferous; he is persuaded, that the ruler of the country would never set up a delusion to guide the wanderer; what he sees before him must then be a real thing; and what he sees is an obelisk; without doubt, therefore, the obelisk is the real thing. That his companions fail to acknowledge this, is owing to their uncommon confidence in their eyesight; they exalt their own impressions above the reality; they attend to the phantasies of their own sensorium, instead of abandoning themselves to the light that is reflected from the object. If they will but try to see the obelisk, instead of retaining so obstinate a preference for a sign-post or a tree, they will find nothing clearer. He warns them to beware of their alarming condition; for a man that sees phantasms, and mistakes his own conceptions for realities, what is he but a madman, or the subject of some dreadful malady? In fact, it is evident, that the true light is intercepted by their own wilful fancies, and, intently as they seem to be looking, not a ray from the real object reaches them. And when they arrive at the city of refuge, they will find themselves shut out; it is no place for those who see shapes in their own thoughts; and however truly their course may have been steered, and however noble the offering they bring; the city opens its gates to none, but those that see the obelisk.

Behold here a mirror of orthodoxy; and an exposition of the common notion of a heretic. Every one receives this opprobrious name and all its catalogue of annoyances, who rejects the orthodox sense of scripture.

EXPLANATION OF 2 PETER i. 20.

In the second letter of Peter, i. 20, are the celebrated words which declare, that 'no scripture is of any private interpretation.' If by this be understood, that no private individual, by the exercise of his natural faculties, can ascertain the true meaning of the sacred writings, the whole passage is turned into incoherence and absurdity; for the Apostle is actually exhorting the disciples to whom he writes to consult and study those very books which, according to this view, would be unintelligible, and, possibly, misleading to them. The whole appearance of argumentative force in these words depends upon a mistranslation so considerable, as to leave the entire passage without any discoverable meaning. The Apostle, having appealed in proof of the divine mission of Christ to the miracle of the transfiguration, of which he was himself a witness, passes on to the evidence which his Lord's prophecies, and those that were supposed to announce his coming, afforded. He very accurately defines the nature of prophetic evidence, when he compares it to a light that shines at first in darkness, but gives way at length to perfect illumination; for awhile the predicted event is unintelligible and obscure; but when at length it actually occurs, the darkness clears away, and the verification is clear as the day; *the announcement has no intrinsic solution*, but is interpreted by its own accomplishment. We have also the sure word of prophecy; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts; knowing this, that no prophecy of scripture containeth its own solution.

'I verily believe that my salvation does not depend upon my believing in the *Trinity* or the *Unity* of the Godhead. Nor am I a better Christian for enlisting under the banners of Christ to support his *equality* with the Father, or for assisting the omnipotence of the Father in maintaining his superiority over the Son, than if I sincerely imitate the example of one, and reverently adore the perfections of the other.'—*Judge Minot.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 16, 1840.

BE OF GOOD CHEER,

That is, be of good hope, look on the bright side of things, trust in God, and be satisfied that he will guide the issues of things to good. Some persons seem to be almost incapble of obeying this injunction. They are 'constitutionally croakers.' One almost fears they will be dissatisfied with heaven, and be tempted to mar the very gates and trees of the celestial paradise. Every object, every event presents only its dark side to them. No matter how brilliant may be their individual success, they are yet dissatisfied, anxious, despondent. A dark cloud in their imagination hangs over the community, in whose outpourings they must be involved. They have no courage to undertake anything themselves, or to approve of the efforts of others. The obstacles that only excite the ardor, the difficulties that only rouse the energies of the hopeful, satisfy them that defeat and failure are certain. The whole world is going wrong, every thing is tending to degeneracy in their judgment. All the various social movements, all the plans and efforts of philanthropy, they feel convinced, will end in disappointment, and serve to perpetuate, rather than remove or remedy, the evils of life. Who has not met with some such persons, as we have here described? They have often amiable dispositions, pure intentions and kind feelings, but a morbid sensibility, unregulated and uncontrolled by reason and faith, has produced in them a chronic distemper of mind, a moral jaundice which taints every event, colors every thought and perception of their minds.

Others cannot plead the excuse of natural temperament and constitution. Their repining and fretfulness, their distrust and dissatisfaction with the world as it is, may be traced directly to the evil dispositions, passions and habits of their own characters. Indolence, pride, ambition, envy, covetousness, these are often the secret springs of that discontent, in which some indulge, the source of the reproachful and censorious terms in which they speak of the social institutions under which they live, and the social condition of the community of which they are a part, the origin of the dissatisfaction with life which they express, and the doubt and distrust they cherish, as to man's capacity for happiness, for self government, for progressive improvement and the full and faithful application of Christianity, to individual character and social condition. Some persons are too indolent to comply with the great principle involved in our Savior's declaration, 'whosoever would be chief among you let him be your servant,' too indolent to make the sacrifices and exertions which can alone make them happy by making them useful, and too proud and ambitious on the other hand, to sink quietly into the insignificance and obscurity to which such indolence condemns them. They therefore, without analyzing their motives, take to despondence and railing as an easier path to distinction, and soothe their wounded pride and disappointed hopes by becoming cynical and distrustful. They see good only in the past, and are perpetually asking 'why the former days were better than these.' Of the present, they see only its evil tendencies; and in the future find little ground for encouragement and hope. Their cry is ever that of the preacher of ancient time, 'vanity of vanities, all is vanity.' They overlook the good in the condition and prospects of humanity and forget that it is an important part of Christian duty, to rejoice, and to rejoice alway in the Lord, in the government and providence of God. But this despondence, whatever be its source, is sinful and injurious. It implies a distrust of God, either of his goodness in forming gracious designs respecting his creatures, or of his wisdom and power in the execution of them. It brings a palsy upon the heart, and hangs as a drag chain upon benevolent effort and enterprise. What an immense amount of moral power is latent in the community, lies dormant, does not make itself felt, through a despondent feeling, that little or nothing can be done to remedy evil, to rectify abuses, to raise up man from the dust of ignorance, degradation and sin, and place him firm upon the rock of knowledge, truth, and virtue. How much suffering is endured through anxiety, in anticipations of evil that may never be realized, of misfortunes and disasters that may never occur.

Let every man 'be of good cheer,' of a hopeful, trustful, spirit. Let him believe that God will guide the issues of things to good, and as of old time 'convert the curse into a blessing;' then will he have a perennial fountain of peace, a spring of energy, resolution and courage in his own heart, that shall make his life happy, useful, blessed.

THE PRECIOUSNESS OF THE CROSS OF CHRIST.

Why is the cross of Christ precious to us? Not for reasons sometimes given—not that the anger of God was appeased there; not that the divine favor was purchased there; not that a vicarious punishment was suffered there; not that a satisfaction to divine justice was rendered there; not that the breach of God's laws was made good there; not that any unprecedented change in the relations subsisting between our heavenly Father and his children was effected there; no—the cross of Christ is precious to us for no such reasons; because these, and all others like them, are unfounded in scriptural truth. But the cross is precious to us, inasmuch as *there* was the last, crowning manifestation of a most pure, exalted, generous, godlike mind. Jesus died on that cross. It is his all-perfect character that clothes the cross with its vast interest and importance. Take away this character, and the cross would be nothing to us. Moral goodness, moral greatness, which Jesus exhibited there—this it is which makes the cross precious to us. Nothing else should—nothing else can. And this too it is, notwithstanding what some may say to the contrary, which gives the preaching of the cross its reforming, sanctifying, saving power. In vain will one ring all manner of changes on the term, cross, as an instrument of torture or punishment or any thing else, if he fail to reveal the character of him who hung thereon. What men need is, to be made to look through the outward circumstances of the crucifixion to the soul of the illustrious sufferer, and to keep their attention fixed there, till they sympathize with his pure and noble spirit, till they are penetrated with a sense of his divine excellences, and burn to copy them into their own characters. To live as Christ lived, to die as Christ died, to give themselves up as sacrifices to God, to conscience, to whatever high and holy work Providence points to as their duty,—these are the lessons men should learn at the cross; and it is only in proportion as they so profit by it, that they can, on the ground either of Scripture or of reason, justly account the cross precious to them, in fact, whatever may be their imaginings.

REGENERATION—EXPERIMENTAL RELIGION.

We introduce a great subject, but not with the design to discuss it. Our purpose is merely to contradict (perhaps for the hundredth time) a calumny, which is spread industriously amongst the ignorant and credulous, respecting the degree of importance that is attached by Christians of our denomination to what is designated by the words at the head of this paragraph. We say then, that though Unitarians are careful to avoid the errors of doctrine and the extravagances in practice, that have so often prevailed in respect to the theory and process of regeneration, yet the thing itself, apart from its abuses, and viewed in its true light and relations, can appear to none more worthy of deepest concern, than it does or ought to the class of Christians to which we belong. Indeed, not to attach infinite importance to the religion that is truly experimental, would be inconsistent with our declared, nay, with our most cherished principles. Much as we admire our system of faith, in a speculative regard, we know and we teach, that it must be in vain for us, unless we make it a matter of individual, personal experience. Were it not for its power to enlighten, quicken, and sanctify the soul, we should account it a matter of little moment. For this power, unequalled as we think it, we esteem our faith above all price; for this we cling to it as for our life; for this we would shrink from no sacrifice to uphold it in the world. In truth, and in short, there is not, we are persuaded, nor ever has been, any system, which, alike as to what it rejects of the popular faith, as to what it holds to be of revealed truth, and as to what belongs to it in common with the notices we are compelled to take of human life and divine Providence, is so well adapted, as Unitarian Christianity, to commend the importance of the religion that is thoroughly experimental; since, as we sincerely believe, there is, and there has been none, which so uniformly, so decidedly, and so strongly, as this, asserts its claim and evinces its power, to deepen the sense of individual responsibleness, to enforce the obligation of personal endeavor, and to press home the great truth that no one's expectations, regarding the future, ought to be brighter, than his mind is pure, his heart is sanctified, and his life is accordant with the will of God.

RELIGIOUS SLANDER.

There are pious people in the world who would do well, we sometimes cannot help thinking, were they to give better heed, than they often seem disposed to do, to what the Apostle James once said of the vanity of that man's (of course, we may add, that woman's) religion who does not bridle that little, but formidable instrument of mischief, the tongue. True, the slander that is denominated, secular, they would not be guilty of on any account; but how easily they come, some how or other, to deem themselves privileged to call a neighbor by whatever bad name they choose, provided only that it be done at a religious meeting and with reference to a religious opponent. It is surprising into what manifold varieties this evil speaking about others' spiritual condition sometimes breaks out. 'There is the soft insinuation; there is the resentful outcry; there is the indignant disapproval; there is the invective of vulgar malignity; there is the poignancy of satirical remark; there is the giddiness of mere volubility, which trips so carelessly along, and spreads its entertaining calumnies over a credulous and sympathizing party.' And yet, forsooth, it is a godly conference, for there are none present but professors of religion, and none but religious subjects are discussed! Away with this miserable subterfuge. Disguise is as one may, slander is slander, with whatever holy unction it is uttered. It is as truly a sin to say of our neighbor, he is not a Christian, unless we *know* whereof we affirm, as it is to say, he is a thief or a murderer, unless we know him to be such.

PITTS STREET CHAPEL.

We have before us an affectionate Letter, addressed at the commencement of the year, to the congregation worshipping at the Pitts Street Chapel, by their Pastor, Rev. Mr Waterston, one of the Ministers at Large in this city, from which we take the following extracts:

'Why—why do we meet together in the sanctuary? Why do we leave our respective homes and come up together to the house of our God? Is it not because we feel that God is our Father? Because we know that Christ has revealed to us the way of truth? Because we are conscious of deep wants, which nothing but religion can satisfy? Why then shall we not all be deeply in earnest? Will any one rest contented in outward form? Will you feel that you have done all when you have listened to the words another has spoken?—or will you not rather stir up your own minds, pray for the influences of the spirit, and return to your homes, and your daily labors, to put in practice the great principles of the Gospel?

On the commencement of this New Year I would earnestly exhort you to a faithful performance of duty. Let us arouse ourselves from all indifference, and be actively alive to spiritual things. Have you a fine sense of honor? then why not honor God? Do you think it a mark of a generous mind to be grateful to a benefactor? Then why not show gratitude to the greatest of all Benefactors? Do you consider it characteristic of a wise mind to give attention to a subject in proportion to its real importance? Then what is so important as your eternal welfare? And how can you neglect that which, above all other things, is essential! Or, if you give it a thought, how is it possible that it should not kindle you to holy love, and be to you as the very joy of life!

And now, my friends, do you say, 'we are ready to give religion the attention it deserves, but we find it difficult; our affections remain cold, our hearts unmoved.' I reply, you must use Christian means if you would have the Christian spirit. You must arise, and be doing, and the Lord will be with you. You must labor vigorously in holy things; you must put forth your utmost power. When you hear the word you must hear it with candor and self-application: feel as if the preacher had said 'thou art the man.' Then will his word be as a hammer that breaketh the rock in pieces; and whether you hear or read the word, do so that you may put it in practice. 'If ye know these things,' saith the Lord, 'happy are ye if ye do them.'

Do you say *works* are nothing? What! did not Christ speak truth when he said, 'ask and ye shall receive, seek and ye shall find?' Did not Paul utter Gospel doctrine when he said, 'work out your own salvation?'

'But,' some one may reply, 'it must be the working of God.' Most truly it must. God worketh in all things. Without Him nature itself could not exist. He causes the grass to grow and herbs for the service of man. But are the labors of the husbandman nothing? If we would reap, must we not sow? And even thus with the soul; we must depend upon Divine assistance, but we must also use every means God has put in our power, and in this way we shall become partakers of his spirit, and heirs of eternal glory.'

'I look forward to years of happy intercourse with you and your children. May the chapel where we so happily assemble be a source of increasing good. May you find there that instruction which is drawn from the Bible, and which refreshes and invigorates the soul. May all be led to a Christian faith in the blessed Redeemer, and be gathered around that table where we may commemorate his dying love. May your homes be happy, and may you enjoy all the blessings which a wise Providence can bestow. And, finally, my brethren, may the love of God, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit be with you, both now and forever.

THE TRUE THEORY OF CHRISTIAN FELLOWSHIP AND CHARITY.

What is it? Not that which prevails in most churches. By looking to Jesus, we learn the true ground on which Christians should come together. Whom did he receive to his communion? Only those who thought as he did on theological subjects? Not one of his disciples but differed from him in opinion on many points, and this too all the while he was on earth. Yet he received them; and how close were the bonds of that blessed fellowship in which he and they were held! Why? Because Jesus saw in those disciples a right temper and spirit. It was their dispositions, rather than their speculations, that he chiefly regarded, when he called them to be members of his church. How would such questions as these have sounded, as coming from the lips of Jesus? 'Do you believe in the Trinity?' 'In total depravity?' 'In vicarious atonement?' 'In election?' He put no such questions; he applied no such doctrinal tests; all that he required in those whom he admitted to his communion and treated as his followers, were faith in him as God's messenger, and sincere, holy dispositions of soul. So we ascertain the true theory of christian fellowship and charity. What do we see it to be—if we turn from creed-bound, bigoted churches of our day, to the Son of God in the midst of his first erring, yet true-hearted disciples—but this; that none should be excluded from love and communion for mere difference of opinion; none censured for involuntary error; none treated with unkindness for not being able to speculate as we do on difficult subjects of theology; but that all, who profess to believe in Christ and seek to obey him, ought to be regarded as brethren, and esteemed according to their moral worth? Who can deny that such was the rule prescribed by Jesus? Who, that reads the New Testament, needs be told that by the same rule he always acted? How sad a departure from it is the practice of modern Christians! When will they retrace their steps, burn their long creeds, remove their bars of exclusion, open the way to their communion wide as was the entrance to the primitive church, and, agreeing to differ in opinion, as Jesus and his disciples did, consent, with one accord, to join heart to heart and hand to hand in forwarding the great practical ends of the Gospel?

HOUSES OF INDUSTRY, CORRECTION, AND REFORMATION, AT SOUTH BOSTON.

From the Annual Report of these establishments, presented, Dec. 31, 1840, to the Common Council of this city, we take the interesting facts and remarks that follow:

HOUSE OF INDUSTRY.

Whole number admitted during the year, 965. Remaining in the House December 23, 1840, 637, viz: Men, 223; Women, 187; Boys, 154; Girls. 73.

The average number of inmates in 1840, has exceeded that of 1839, by about twenty. Should the increase continue through the winter months at the usual rate, and as appearances now indicate, the population of the house will probably reach 700 before March.

The rapidly increasing population of our City, the crowded state of the House of Industry establishment, the temporary, imperfect and ill contrived nature of several of its buildings, seem to show that at no very distant day, other and more extended arrangements must be provided for the accommodation of the Poor of the City.

The Boylston Asylum connected with this house, is a very useful and interesting part of the establishment; from it, boys (when at 14 years of age) are indented to farmers and mechanics, and many it is hoped, will make useful citizens. Other children, of both sexes, are constantly disposed of, as opportunity offers to provide a good place for them. In this institution are two excellent schools, in which the children receive suitable instruction and have advantages of no ordinary character. When it is recollected that over 200 children are training up here, it is a great satisfaction to believe that all is done (which is practicable) for their welfare and usefulness. Regular religious services are conducted twice each Sabbath, by a devoted and faithful Chaplain; all who are in health are required to attend, unless excused by signifying to the Superintendent that they have conscientious objections.

To detail all of interest in the establishment would prolong this report too far; your Committee therefore conclude by remarking, that the neatness, order, economy and comfort apparent throughout the institution, reflect much credit on the Directors and Superintendent, affording satisfactory evidence of a faithful discharge of duty.

HOUSE OF CORRECTION.

Whole number of male prisoners, Dec'r 8th, 1840, 188; whole number of female prisoners, Dec'r 8th, 1840, 131. Whole number committed during the year, 711.

The Hospital for the sick is completed, and is all that can be desired. The commodious work-shop and office will soon be finished, and will afford every facility for a more profitable employment of the inmates on the opening of spring.

The Sabbath School for females continues, and it is believed with important benefit to the institution.

A most appalling *fact* worthy of notice in the statistics of this report is, that of 711, the whole number committed during the year, 371 were sentenced as 'common drunkards,' and that 277 of the whole number sentenced, were under 30 years of age. As citizens or the representatives of a highly favored City, the subject is one which demands our attention, that if possible we may ascertain and apply a remedy, which, it is believed would be found in the suppression of those notorious public nuisances, 'Bar Rooms and Dram Shops.'

This institution is admirably conducted and stands second to none of the kind in our country; perfect neatness and order pervades the whole, and if the inmates are not made better by it, no blame can attach to the able and devoted Superintendent, whose great aim is, the highest moral good of those under his care.

HOUSE OF REFORMATION.

This institution is one which claims the particular attention of the City Council, as its object is the prevention of pauperism and crime, (which are provided for by the Houses of Industry and Correction,) by receiving children who, from early neglect, bad example, and instruction in petty crime, (taught by profligate parents,) if not early rescued, would ultimately become criminals and paupers themselves. How much better to expend money in this way, than for jails, houses of correction, and similar places.

The health of the establishment has been remarkably good; the children are very hearty at their meals, and not limited in quantity. All the inmates are required to wash their faces and hands at least three times daily, and once a week, except in the coldest season, all are required to take a bath, and whenever the bath is omitted, a thorough washing of the neck, breast, arms, and feet is required, and it is performed under the inspection of an officer of the house. Their shirts and stockings are changed once a week at least, their heads are combed daily, and all are supplied with a clean suit for Sunday.

The boys generally are required to rise at half-past five in the morning at this season of the year, and earlier in the Summer, say half-past four. They are required to attend religious services by six; the next half hour is devoted to washing, combing heads, inspection, and a few moments' play. At half-past six they are required to attend breakfast, for which twenty-five minutes are allowed. At seven precisely, school commences, and continues till nine, all the boys except two or three in the kitchen, are required to be in attendance. From 9 A. M. to 12, all are required to work at their several employments, the smaller being allowed a recess at 10 1-2, of a few minutes, to go in the yard. Dinner is provided at 12 1-2, and at 1 P. M. work recommences as in the forenoon, and continues until four. From 12 to half-past 12, and from 4 to half-past 4, boys are allowed to play in the yard, under the observation of an officer. Supper commences at 4 1-2, and evening school at 5 P. M. and continues until 7. All boys attend this school except a few employed at domestic work. The boys are all required to lodge in one large hall in single cots, under the charge of an officer, who also sleeps in the hall. The boys are never left to themselves, and are never allowed to converse with each other except at play, and in presence of an officer.

The religious instruction given during the week, has already been mentioned. There is in the house a good supply of Bibles and Testaments, and they are furnished to the boys whenever desired, and are recommended to them for their reading. Chapel services are performed twice each Sunday, by the Superintendent, there is also a Bible Class, who are instructed on Sunday evenings.

There were committed during the last year, as follows: for larceny 8, pilfering 1, stealing 4, idle and dissolute 3, stubbornness 1, vagrancy 2—19, now in house 76.

The great interest the City has in all the institutions at South Boston, containing, usually, over one thousand persons, with a property which cost at least, *three hundred thousand* dollars, and so large an annual expenditure required for their maintenance, in connection with the well established fact, that intemperance is the primary or direct cause of so many men, women and children being thrown on the public for support, should claim for the establishment at all times, the particular attention of the City Council.

For the Register and Observer.

WHAT MORE CAN BE DONE BY US AS A DENOMINATION, FOR THE GREAT TRUTHS AND PRINCIPLES OF UNITARIANISM? NO. IV.

In my last number I promised some reflections growing out of the subject of these papers. I have changed my purpose, and concluded not to trouble your readers with them. I have thought on the topics I have presented a great deal and for a long time. I have brought myself to the full, thorough conviction—I am far from being singular in this respect—that the time has come when something more must be done by us if we have the least desire to see our denomination carrying out to worthy issues the great principles it professes to hold and to regard as essential to the highest spiritual interests of every enlightened community. The question is, shall we do no more than we have done, and so fail to fulfil our mission?

I am not about to discuss here the merits of this question. Let every Unitarian ponder it for himself, and then answer it, to his conscience and his God.

Such, Messrs. Editors, is my conclusion. I would have given the course of reflection by which I have reached it, but I doubt not that those who have followed me thus far, have gone through a like course and reached a similar result; or they have taken another direction and reached an opposite conclusion. Hoping that some other and abler advocates may be roused to action by what I have said, I will close these numbers by thanking you for the use of your columns. SCRUTATOR.

For the Register and Observer.

HYMN FOR THE SABBATH.

No cold or fervid heat
Shall keep my willing feet,
Lord, from the earthly temple of thy love!
For there my prayer ascends,
Till thy kind spirit bends,
To shower rich blessings from the fount above.

My father, thou hast said
That thy best gifts are shed
On the meek-hearted, prostrate in the dust.
Grant me to know the way
To turn from pride away.
To yield my all to thee with childlike trust.

Beneath the hallowed dome,
The spirit's earthly home,
There pleads a voice, how earnest in its prayer!
'Come to the ark of peace!
Come where all joys increase!
Leave at the altar every sinful care!

All helpless dost thou stand
Beneath affliction's hand?
For thee, sweet solace there is garnered here.
Hath sickness paled thy brow?
Doth conscience pierce thee now?
Flee to the balm in Gilead, without fear!

Let this blest place to thee
The gate of glory be,
And through unending years thy path pursue!
Here, ere the seal of death
Shall stop thy fleeting breath,
The vow of innocence and faith renew.'

We hear the gentle call
And fain would prostrate fall
Before thy voice, O God! with silent awe.
We come, ere sorrow's night
Shall dim our morning light,
And ask for strength to keep thy sacred law.

IONE.

ALMANACS.

Messrs. Editors,—I have read your remarks on what to some may appear to be an affair of little moment to notice in a religious paper, I mean the subject of Almanacs. You inquire 'are heads of families sufficiently careful in the selection of their almanacs?' I think not, and having perused the Boston Almanac, by Mr Dickinson, I can confidently recommend it as a most interesting and useful little book for a family, or if a cheaper one is wanted for circulation, the Temperance Almanac by Whipple & Damrell, is just the thing.

ORDINATION OF MR PARKHURST.

Rev. D. U. Parkhurst, late of the Cambridge Divinity School, was ordained as an Evangelist on the 6th of the last month. The services were performed in Rev. Dr Gilman's Church, Charleston, S. C.

CHANGE OF MEASURES IN THE PRESBYTERIAN CHURCH.

It is not many years since a large portion of the Presbyterian Church regarded with great favor the practice of Evangelists or professed Revivalists going about from parish to parish to enkindle a flame of religious zeal which the settled pastors were unable to produce. In many quarters a remarkable change in opinion seems to have taken place, in respect to the utility of this mode of operation. As an instance, we quote a passage from a recent Pastoral Letter of the Synod of New York and New Jersey, (consisting of 142 ministers) addressed to the Churches under their care.

'The Pastor's office is God's appointed way of communicating gospel blessings to mankind. This view of the Pastoral office, discountenances the opinion, that *Evangelists* are needed to the Church, as a distinct order of men set apart to labor for the promotion of revivals. Wherever the Church is blessed with pastoral labor, Evangelists are very unnecessary, if not positively injurious. Their appropriate sphere of labor, is not in organized Churches, but in the waste places of Zion.

Nothing can be fraught with more danger to our Churches, than the introduction of men, who are forward to take the Pastor's appropriate work out of his hands, assuming the direction of the public services and the spiritual interests of the Church; the direct tendency of which, however wisely conducted, is to dissatisfy people with the stated ministry—to excite confidence in an arm of flesh—to promote a roving and disquieted spirit in the members of the Church, and to excite vanity, pride, and presumption, in the minds of Evangelists themselves, however good and holy they may be. An Evangelist may preach a few sermons well prepared, on the most stirring topics of Christian duty, with great zeal, and earnestness, with novelty of manner, and extravagance of expression, and make powerful appeals to the impenitent; and may thereby produce a strong present impression, and perhaps a great excitement.—But this kind of preaching cannot be long sustained, without permanently injurious results. Many pastors have discovered, when it was too late, that their usefulness has been diminished, if not wholly destroyed thereby; and have been forced to seek another field of labor, when they might otherwise have labored long and usefully where they were already placed; and their flocks have been left to strife and division—and too often, to a famine of the bread and water of life, as a righteous result of the folly of their former course.'

AMERICAN UNITARIAN ASSOCIATION.

We learn from the General Secretary of the A. U. A., that Auxiliary Associations have been formed in the following places.

East Bridgewater, Welcome Young Esq. Agent.

Mendon, Mr Ira Young, Agent.

New Salem, Mr Henry Smith, Agent.

Brighton, Rev. Mr Jones, Agent.

New Brunswick, N. J., John B. Hill Esq. Agent.

RECENT PUELICATIONS.

Two Sermons, preached at the Second Church in Boston; the one on Thanksgiving day and the other in November last, occasional to the times. By Chandler Robbins. Boston: S. G. Simpkins, Tremont Row. 1840.

These Sermons bear honorable testimony to the independence of the author. He speaks his own thoughts freely, fully, and strongly in opposition to some popular modes of feeling and action. The first Sermon is from the text, 'Whereto shall I liken this generation,' and is entitled 'a feature of the times.' In it he sets forth, in strong, and perhaps some may think in too unqualified language, some of the features of public opinion and action in our good city of Boston, and offers in conclusion, a few hints on the principles which will aid us to 'reconcile our personal independence of thought, feeling and action with a generous consideration of the opinions of others' and save us from 'sacrificing too much to the spirit of the times, or from doing violence and injustice to the feelings, prejudices and circumstances of the community.

From this Sermon we make the following extract, which has more of truth in it than will be agreeable to some ears.

'As a necessary consequence of our political organization, we Americans move in masses; and from the facility of communication and the general feeling and love of power, we move with unexampled rapidity and energy. So far from being phlegmatic and slow, the inhabitants of New England are amongst the most excitable, earnest and fluctuating people on the face of the earth. There is no city in the world, perhaps, where popular opinion rises, and falls, and changes in relation to subjects of general interest, more rapidly than in our own; where new men and new things are met with such a sudden rage of attention and eulogy; or, where circumstances of the most trifling character avail so instantaneously to lower a popular idol from his aforetime undeserved elevation, and change the general current of feeling from unqualified approbation to the most damnatory censure. We intoxicate and ruin our favorites, who are not gifted with extraordinary wisdom, by our flattery; and wo to that unfortunate man against whom the odium of Bostonians is turned. A stranger of distinction presents himself—and no European province could lavish upon its hereditary prince more exuberant attentions. The foreign projector of some new medium of international communication lands on our shores, the object of whose scheme—regard it in the most charitable light that we can, and none would think or speak of it with more respect and consideration than I am disposed to bestow upon it—is, to say the least, not so much for the benefit of our country as of his own—to further the schemes of an ambitious foreign cabinet, and his own pecuniary interests; and we greet and fondle him as if he were the most disinterested benefactor of our nation. A new voice in the pulpit finds nowhere a greater crowd of admirers; and where else does the public press—with some honorable exception—more generally teem with disgusting and stereotyped eulogy of play-actors, jugglers and dancers.

And, on the other hand, when the tide sets against any object, our censure is too often sweeping, tremendous, almost annihilatory. A politician inadvertently and for once offends, and his fame is suddenly eclipsed, or his career closed in obloquy and disgrace. An advocate of an unpopular cause lifts up his voice in our halls, and barely escapes with his life. A new measure of an Aministra-

tion to which we are opposed, excites our citizens, at the first intelligence, to the very verge of treasonable demonstrations; and almost but a single voice in a vast popular assembly as suddenly changes the current of feeling, and causes the swollen sea of public anger to subside. A preacher does violence to the opinions and tastes of a portion of his hearers, and his name in the mouths of thousands is coupled with opprobrium, whilst clusters of his old friends shake him off, as Paul rid himself of the viper, into the hottest fire of calumny.

But in these remarks let me not be misunderstood. I do not speak from a spirit of fault-finding with ourselves, as citizens of this goodly city. I do not mean to say that any or all of those things and persons which meet our sudden approbation or our sweeping censure are not in the former case deserving of commendation, and, in the latter, of blame. I do not say that the directions in which we simultaneously move are not generally right directions; nor do I believe that there are not a great many independent, considerate, magnanimous individuals amongst us, who, in the long run, regulate public opinion upon all important matters; nor that, as a people, we do not in the end come back from all extremes to the right centre, and settle ourselves upon the basis of justice, charity and truth. I only desire to show, by reference to a few facts, (that, in their plain statement, it appears to me cannot but be allowed) that public opinion in this community fluctuates with almost unexampled rapidity, and acts with tremendous power, to such a degree as to endanger the best and freest action of individual minds.

Before we have had opportunity to examine the claims of any aspirant after our notice and regard—before we have had time to weigh the merits of any question or measure, in politics, or society, or religion, that is presented for our sober estimation; the public all around us besieges our ears with its thousand clamorous tongues, and drags us forcibly forward with its countless hands; and only by a desperate effort, and at eminent risk of our reputation and friendships, allows us to think and reason for ourselves, and to seek an answer from the living oracle in our own breast. Indeed, it comes to us with a gospel and code of morals, and even a conscience, all prepared and ready for our immediate appropriation, having been adopted by the multitude for the occasion by acclamation and unanimous consent; which, if we reject, we reject also public favor, and interest, and all other peace save that which dwells with indomitable integrity of mind.

To such an extreme has this interference of the mass with the rights of the mind and the privacy of the heart and life arrived, that every man, (and almost every woman,) amongst us, feels as if subjected continually to the scrutiny and judgment not only of that one large tribunal which we have been accustomed to call the public opinion of a community or a neighborhood, but to an almost uncounted number of lesser tribunals, composed of the smaller bands of moral reformers, or religionists, or intellectual philosphers, falsely so called, with whose prejudices he may come in contact; some catechising him with reference to this question in morals; some, to this dogma in theology, and some, to this speculative subtilty; and each measuring their regard and treatment of him according to the result of their meddlesome inquisition; and, which is still worse, not satisfied with having formed their verdicts in their own minds, are forward also to publish them, whenever it may suit their convenience, with the utmost positiveness and freedom.'

The second is a Thanksgiving Sermon, from a passage in Esther ix. 19–22. 'A day of gladness and feasting, a good day, and of sending portions to one another and gifts to the poor.' A beautiful and appropriate text, and a Sermon, full of the spirit of thankfulness, love and kindness. We make the following extract, under the head 'a day of gladness.'

'Why talk we of a *broken home*? Our home is with us always. We cannot go out of our Father's house. Our home is whole, is entire, whilst we, and all whom we have ever loved, live in Him; whilst all loving hearts, in whatever worlds are comprehended in his encircling embrace. Why linger we weeping at the door of the tomb, as though it locked up from us aught that we once held dear. Look rather up at the stars, far off cities of crystal and of gold, peopled all with the living creatures of God's care and love; splendid mansions, which no night ever darkens, nor cloud obscures—and seek our absent ones *there*. Picture them amongst the rejoicing tenants of those blessed abodes. I do not say that those shining worlds are now their home. We cannot follow their spirits in their mysterious flight. But this I say, that it is more in accordance with Christian faith and enlightened reason, to cherish such a beautiful fancy, than to picture to ourselves their present abiding place as having any connexion with the silent caverns of the earth. The ground on which we tread *hath* its inhabitants, and covers up its secrets. Animal life is there, and it carries on within itself, its curious and wonderful processes and transformations. But beneath its surface no human spirit sinks. Down in its bowels no soul labors or rests. Dust to dust, spirit to spirit, clay downward, soul aloft. This is the law. I do not *say* that any one of those far off worlds, that reaches down to our earth its thread of golden light, as if with a sisterly desire to weave a tie of sympathy between this orb and it, is the habitation of our ascended friends. Though it may be, it may be that that very twinkling light, which comes into our window at night, and so constantly attracts to itself our eye, when we lie down upon our pillow and think upon the departed, shines full in the star from which it proceeds, upon some countenance that we should recognise if we were there. But, whether this be true or not, one thing, at least, those radiant spheres do tell us, which we should learn to apply to the destiny of those whom we too selfishly mourn; and that is, that beyond the little world on which we have walked together, there are surely other living and loving spirits; vast societies whom we cannot see; places enough and companions, invisible to us, amongst which those who are taken from us may find beautiful abodes, and most loving converse. They do make clear and sensible to us the sublime and consolatory doctrine which is the Christian mourner's sweetest solace, that vast, illimitable, is the reach of the Creator's power and love; that everywhere, as well as on that little spot where we have found peace with our friends, everywhere, there is life, intelligence, beauty, society; and that to be removed from the little circle of our earthly companions, is not necessarily to be removed from conscious existence or from pleasant communion.

Away then with that unworthy feeling, which is active in so many hearts, that it would be doing *injustice to the memory of the dead*, to rejoice on this day with the living; that it would be unfaithfulness to them, to smile and be glad, now that they cannot participate in our joy. The surest evidence of our love, is to rejoice in anything that gives *them* happiness; to do as they would have us, and to sympathise with those feelings which we believe to be active in their hearts. And have we a doubt that it was gain to them to die? Have we a doubt that if they could speak to us, they would implore us to give over our lamentations and gloom? or have we a doubt that, wherever they may be, they have cause to be thankful and to bless the God of their salvation? How then are we proving our love by our heaviness of spirit? Is it then selfishness that darkens our countenance and saddens our heart today? *Come love, then, and make us smile.* Speak, speak to us yourselves, spirits of our departed friends, and bid us to be glad.'

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The Pathway of the Savior, designed for Sunday School Libraries, and Bible Classes. By a Friend of Children. Boston: B. H. Greene. 1840. pp. 155.

We have read this little work with great satisfaction. It seems to us an excellent book for Sunday School Libraries, and we hope it will find its way into all of them.—Our readers may be glad to know that the Publisher of this volume has commenced a series of works designed for the Libraries of our Sunday Schools. Two numbers have already been issued; and it is to be hoped that he will be encouraged to proceed with the undertaking, till a full supply of such books as are needed shall have been furnished.

SUNDRIES.

A Church in this city, called 'The First Baptist Free Church' has passed a vote, whereby whoever is a 'slave-holder' or a 'trafficker in intoxicating drinks' is debarred from the Communion.——In constructing the Kilsby Tunnel, (belonging to the Birmingham Railway) so many bricks were used, that, were a man to count them, he would require for doing it (working ten hours a day and counting fifty bricks in a minute) more than *three years;* and if these bricks were laid end to end, they would reach 4,260 miles!——It is stated that the Annual Festival of Thanksgiving, formerly peculiar to New England, was observed, last year, in thirteen States and Territories.——In the British Metropolis, London, nearly 1000 persons die every week.——The Richmond Whig states that the Census of Virginia will show full 50,000 white adults in that State who cannot read!!——The actual expenditure of the United Kingdom of Great Britain and Ireland exceeded the actual revenue thereof, for the year ending July 5, 1840, by more than $5,000,000.——The Penobscot Ministerial Association [Orthodox Congregational] have passed this resolution, 'That a Post Master, changing and continuing to change the mail on the Sabbath, cannot consistently be admitted to a Christian Church.'——The income of the Ohio State Prison, last year, exceeded its expenditures, by the sum of $25,000.——The largest mail ever dispatched from the Liverpool Post Office, was that sent out last month, in the Steamer Acadia.——The Anniversary of the landing of the Plymouth Pilgrims was celebrated, on the 22d ult, at Louisville, Ky.——British writers say that of the whole population of the nation, one man out of every six is a pauper.——A Temperance Society in New York have caused to be issued from the press 2,200,000 copies of a discourse called the 'Ox Sermon.'——11,000 volumes for the Blind, have been published in Glasgow, Scotland.——The State of New York paid out of the public fund last year, 275,010 for the support of Common Schools.——Boston has gained 32,060, in population, during the last ten years.——At a recent meeting in Preston, England, 1800 Mormons were present, who looked to the West for their future homes.——Two hundred years ago, Lord Bacon declared that, 'all the crimes on earth did not destroy as many of the human race as drunkenness.'——The number of Quakers in England, estimated by their marriages, is about 10,000; and of Jews, about 20,000.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums.

From Walpole, N. H. Aux. Association,	3 00
From Aux. Association in Rev. Mr Parker's society, Roxbury,	12 00
From Keene, N. H. Aux. Association,	3 50
From two Ladies in Rev Mr Brown's society, Brattleboro', Vt.,	10 00
From Federal Street Soc., Boston, by Prince Hawes,	112 65
From Lancaster Aux. Association,	40 00
From Cambridge do do	28 50
From Nashua do do	4 00
From Hampton Falls, N. H. Aux. Association	4 00
From Dr Zadock Howe of Billerica, to constitute him a life member,	30 00
From Lowell Aux. Association,	130 00
From Northampton Aux. Association	11 00
From New Brunswick, N. J. Aux. Association, received from J. B. Hill, pr letter, Dec. 31, 1840,	10 00

The Executive Committee of the A. U. A. request that all funds, due the Association from Auxiliaries, should be paid to the Treasurer, Henry Rice Esq., No. 68 Milk street, during the present month.

CHARLES BRIGGS, *Gen. Sec'ry.*
Boston, Jan. 6th, 1841.

OBITUARY.

[From the Portland Daily Advertiser.]

PRENTISS MELLEN.

Chief Justice Mellen, whose lamented death we recorded yesterday, was the son of the Rev. John Mellen, of Sterling, Massachusetts, at which place he was born October 11, 1764. His father was a graduate at Harvard College of the year 1741, and was a learned Clergyman of great simplicity of manners and purity of life. He died at Reading, Mass. in 1807, aged 85. His elder brothers, Rev. John, of Cambridge, and Henry, of Dover, were graduates of Harvard, and with his sisters and one other brother, a family of nine, have preceded him to the tomb.

The subject of our notice, the last of his honored stock, was graduated at Harvard in 1784; of his class consisting of 44 but 12 remain. After leaving College, he spent one year in the family of Joseph Otis, Esq. of Barnstable, as a private tutor, and then commenced the study of law with the eccentric but talented lawyer, Shearjashub Bourn, Esq. of that place. He was admitted to the Bar in Taunton in Oct. 1788, and commenced practice in his native town. But the business there, not affording him sufficient encouragement, in eight months, he removed to South Bridgewater, in the County of Plymouth, where he continued until November, 1791. It was while he resided at Bridgewater that he formed the acquaintance of Miss Hudson, of Hartford, Conn., who was then visiting at that place, which was consummated by marriage in May, 1795.

In November, 1791, he made a visit to his brother Henry, who was seven years his senior, and who had established himself at Dover, N. H., in the practice of law. Here he remained, assisting him during the winter and spring, and the following summer at the request and by the advice of his firm and steadfast friend, the late Judge Thacher, he removed to Biddeford, opened his office in a room of the tavern, and made a rude beginning of that career of usefulness and honor, which was attended with brilliant results and placed him at the head of the Bar in Maine.

In 1806, he removed to Portland, which was the principal seat of law as well as of commercial business, and in the courts of which, his engagements had already become numerous and important. From 1804 until his appointment as Chief Justice of Maine, in 1820, he practised with eminent success, in the courts of every County in the State and was retained in every cause of magnitude. During this period he came in contact with the most gifted minds in the country, among whom were the late Chief Justice Parker, Justice Wilde, now of the Supreme Court of Massachusetts, Daniel Davis, Chase, Symmes, Whitman, Lee, Orr, Longfellow, Emery and Hopkins, whose powers were disciplined by constant practice in the school of legal conflict, under the able and accomplished legal administrations of Dana, Parsons, Sedgwick, Sewall, Parker and Jackson, and at a period when the law was ripening its fruits to the rich maturity of the present day. It was no easy task and no common effort to contend with such minds; and it required accurate research, patient thought and constant vigilance, to sustain the contest in such noble competition.

At the Bar, Mr Mellen was ardent, at times impetuous, frequently impatient under restraint, but always courteous and kind, always pursuing with unflagging zeal the interest of his client and always ready for every adverse or prosperous incident which might transpire in the progress of the cause. He lost no opportunity to avail himself of every omission or weak position of his adversary, and he assailed it with irresistible force and rapidity, while he attacked his stronger points with all the weapons of argument and wit. He was a ready and accurate lawyer, an able and at times a very eloquent advocate. He was a man of warm imagination and a fine literary taste, which early inclined him to cultivate a familiarity with the muses, and like some other distinguished Judges of our day, he made poetry the sport of his idle hours from his earliest to his latest age. If one faculty of his mind gained ascendancy over the others, we should say that by a constitutional temperament, the imaginative preponderated over the reflective powers.

On the Bench, Judge Mellen was careful and thorough in the examination of all points presented to his consideration. His great anxiety was to determine every case according to law and the evidence, and to do full and impartial justice to the parties. He was impatient at the delay and procrastination in the management of suits which have been an increasing evil for some years past, and was ever eager to press forward the business of the Court to a conclusion. If ever a Judge was actuated by pure and conscientious motives in the high seats of the law, it was Chief Justice Mellen; in these attributes he was not surpassed even by the immaculate Hale. He always regarded as something more than a formal declaration, the provision of the constitution, that 'right and justice shall be administered freely and without sale, completely and without denial, promptly and without delay.'

He may be said to have grown up with the law in this State, for until about the time he came into it, the law was but little known as a science among us, and not a volume of *American* reports, and scarcely a native elementary treatise on the subject had been then published. The practitioners of that day had to grope along by such lights as they could obtain from abroad and such as flowed from the fundamental principles of truth and justice.

Mr Mellen received the degree of L. L. D. from Harvard and Bowdoin in 1820; he was a member of the Council of Massachusetts in the year 1808, 1809 and 1817: in 1816 he was Elector at large for President, and in 1817 he was chosen a Senator in Congress from Massachusetts. At the time of the separation of Maine in 1820, he resigned his seat in the Senate, and on the organization of the new State, he was selected as Chief Justice of the Supreme Court. This high office he continued to occupy with distinguished ability until October 11, 1834, when at the age of 70 he became legally disqualified by the terms of the constitution from a longer tenure. The manner in which he discharged the duties of that elevated station is partly disclosed in the first eleven volumes of the Maine reports, which will forever remain a monument of his legal discrimination, great familiarity with practice and high sense of justice.

But above all his other qualifications, and as a crowning attribute of his character, Judge Mellen was a man of sterling integrity and firm religious principle. His whole life was clear and transparent; for it was regulated by motives drawn from a pure and permanent source, and directed by general benevolence and by a high sense of moral obligation.—The calmness and patience with which he bore his last sickness and resigned his spirit to its divine author, bore testimony to the rectitude of his heart, the sincerity of his faith and the firmness of his principles. When reviving from one of those periods of almost suspended animation, which frequently occurred during the last few days of his sickness, he uttered expressions which showed his entire submission to the will of his heavenly Father. He often and tenderly dwelt upon the hope of the mercy of God through the Savior. Although impatient to go, he yet was perfectly resigned; at one time he said, 'I seem to be suspended between heaven and earth, the body clings to its native elements, while the spirit struggles to be free.' And again, 'I can't let go, the thread of life is too strong.'

The spirit has at length become free and has gone we trust to the mansions aforetime prepared, to join those who have gone before him, in a higher and better service.

His wife died Sept. 10, 1838, aged 71 years. It is a singular fact that his brother John died at the same age as his own in 1828, and his mother of the same disorder in 1802, aged 75. His son Grenville, well known for his contributions to American literature, who is now on a voyage to Cuba for his health, and three daughters, survive to mourn the loss of a most tender and affectionate parent. W.

CONGRESS.

In the Senate, Wednesday, Dec. 30th, Mr Crittenden, from the Committee on the Judiciary, reported a bill to establish a uniform system of Bankruptcy throughout the United States. He said that it was substantially the bill of the last session, but modified in a few of its details. On his motion it was made the order of the day for Thursday, the 7th inst.

The House was all day engaged on the subject of Navy Pensions. Mr Adams had moved to reconsider the vote ordering the bill making appropriations for Navy Pensions to a third reading.

The debate was continued through the session, and the House adjourned without taking any question.

In the Senate, on Thursday, there was no public business done of importance. The Senate adjourned to Monday.

In the House, the Navy pension fund bill having been received, the previous questions having been moved, on the motion to reconsider, it prevailed, and the main question being put, the House refused to reconsider—yeas 69, nays 108.

A message was received from the President, communicating the correspondence between the Secretary of State and the British Minister, on the subject of the burning of the steamer Caroline. On motion of Mr Fillmore it was ordered that 5000 copies should be printed.

In the Senate, Monday, Jan. 4th, Mr Clay presented a number of memorials from American citizens, praying that the spirit rations given to marines and sailors be dispensed with, and that tea or coffee be used as a substitute.

Mr Clay said he was desirous to take the sense of the Senate upon the resolution for the repeal of the Sub-treasury at an early day, and he therefore moved to take up the resolution this day week.

In the House, Mr Anderson, of Maine, from the committee on Naval Affairs, reported a new Pension bill, designed to modify the act of 1837.

Mr Adams of Mass. made a report as Chairman of the Select Committee in regard to the Amistad negroes. The error complained of was in the proof reader, and not the translator. The word in controversy was in regard to 'some negroes,' (Ladinos.)

After the transaction of some unimportant business the House adjourned.

In the Senate, Tuesday, Jan'y 5th, the pre-emption bill was the subject of discussion until a late hour, and numerous and various were the amendments offered and adopted.

The consideration of the Report of the Committee on Elections, on the contested election between Mr Naylor and Mr Ingersoll, for the District of Pennsylvania, was, two weeks ago, set as the special order of this day. This discussion occupied the whole day.

INTELLIGENCE.

The interesting extract, given below, was forwarded by an esteemed correspondent in Medfield, Rev Dr Sanders. It was accompanied by the following note, which we take the liberty to publish, as an introduction.

To the Publisher of the Christian Register:

Sir,—I send you a Thermometer account of the last 20 years. As there are very few records, of so long standing as this is, I have thought it might gratify the curiosity and taste of the more inquisitive. If you be of the same opinion, it is placed at your disposal.

With great esteem,

DANIEL C. SANDERS.

Thermometer Record of 1840.

January	17.48	July	70.48
February	32.05	August	69.33
March	35.04	September	58.26
April	47.60	October	49.39
May	55.00	November	37.30
June	64.57	December	25.35

The year was warm, productive and healthy. There were 192 fair and 174 cloudy days. The Aurora Borealis illuminated 24 evenings. Fogs were seen on 52 days. Thunder and Lightning, with showers, occurred on 15 days, first 4th March, last 26th October. There were 57 rainy days. Snow fell 52 inches deep, 25 of which came in December. The Annual Temperature was 46.82, as observed at sunrise, 2 and 9 o'clock P. M. The Thermometer was stationary, on the north side of the house, shaded with thick trees. The Annual Temperature of Massachusetts, generally, is estimated at 50 degrees.

The following shows the result of the last 20 years, from 1821 to 1840, inclusively, on an average.

January	24.26	July	69.18
February	25.64	August	67.43
March	33.90	September	55.96
April	43.76	October	48.65
May	55.04	November	37.92
June	63.13	December	28.42

The average Annual Temperature on these last 20 years was 46.11. The fair days were 212, the cloudy 153. It rained 57 days; and snow fell 37 inches deep. The wind was N. 27 days, N. W. 103, W. 31, S. W. 78, S. 25, S. E. 18, E. 17, N. E. 66. The warmest year was 1828, viz, 49.08; and the coldest was 1836, viz, 43.63.

Medfield, 1st Jan. 1841.

New York.—The Legislature of the State of New York is now in Session.

The Message of the Governor, says the Daily Advertiser, 'gives an interesting review of the various branches of administration in that great State. We copy the following abstract, presenting sundry items of information afforded by it, from the New York Journal of Commerce.'

The gross revenue from all the Canals in the State during the last fiscal year, including water rents, is $1,606,827; nett revenue, $1,020,815.

The present productive capital of the School Fund $2,033,808. Amount paid out last year for the support of Common Schools, $275,010.

The expenditures for the enlargement of the Erie Canal prior to the 1st January, 1840, were $4,669,661. Expended since, or to be expended before 1st March next, $2,869,171. Total thus far, $7,538,832. The whole cost of the enlargement is now estimated at only $23,112,766.

The present debt of the State is $15,064,746 33.

The number of Convicts in the Auburn State Prison 30th September last, 667; Sing Sing, 832. Excess of earnings over expenditures in the former, $6,917. In the latter, $6,044.

Amount of Bank Safety Fund, $556,486 76; after applying $262,333 83 towards the redemption of the bills of the City Bank of Buffalo.

Forty-five miles of the New York and Erie Rail Road, viz. from the Hudson to Goshen, will be in operation in the course of the present month.

The Militia of the State comprises 183,100 men, viz: 7,336 cavalry and horse artillery, 9,082 artillery, 157,631 infantry, and 5,669 riflemen.

Minister to England.—We learn from the Richmond Inquirer that 'Andrew Stevenson, Esq., our accomplished Minister at the Court of St. James, has requested to be recalled,' and that 'he may leave London about the first of March.'—*Nat. Int.*

Delaware.—The Legislature of this State is to assemble at Dover to-day. Among the most important duties devolving on it, during the approaching session, will be the election of two United States Senators, one for four years, and the other for the constitutional term of six years from the 4th of March next.

The inauguration of Judge Cooper, Governor elect, will take place on the 3d Tuesday of this month.—*Ib.*

Georgia and Maine.—The Legislature of Georgia at their late session, by way of reprisal for the refusal of the Executive of Maine to deliver up, for trial in Georgia, the master of a vessel charged with having aided the escape of a slave from a port in the State, passed a law subjecting all vessels from any port in Maine, or owned or commanded by citizens of that state, to *a quarantine* of 100 days, with penalties of imprisonment in the penitentiary for violations or evasions of the law, by the master, crew, or passengers of any such vessel. The adoption of so intemperate and unconstitutional a measure, by the Legislature of the State, shows clearly enough what would have been the chance of a fair and impartial trial before a Georgia Jury, had the ill-fated skipper, suspected of the offence charged against him, been submitted to their jurisdiction, on the supposition that they had been as regardless of facts and the law, as the Legislature have shown themselves to be of the constitution. What right has the Legislature of Georgia to interdict the entrance to her ports of the vessels of any state in the union under the absurd pretext of a quarantine? and what security would there be on the part of citizens of any state under such a law in visiting a port of that state, if they could be subjected to a trial for a penitentiary offence, in a court of that state, on the mere allegation the vessel in which they came thither was owned or commanded by a citizen of Maine? Fortunately, for the credit of the State of Georgia, the bill which was thus passed by both branches of the Legislature, has not received the sanction of the Executive, and therefore has not become a law. The Milledgeville Recorder of Dec. 29, says that eight bills, including the above mentioned, had not received, and probably would not receive the approval of the Executive.

Ohio State Penitentiary.—The net profits on the labor of the prisoners in this penitentiary, during the past year, amounted to $25,000, as appears by a statement of Gov. Shannon in his late message to the Legislature. The number of convicts, on the 30th Nov. was 488.

Population of Maryland.—By the official statement it appears that the population of Maryland, according to the late census, is 467,567.

There are 157,926 white males, 157,645 white females: 29,114 free black males, 32,825 free black females; 45,970 male slaves, 43,749 female slaves. The total white population is 315,571, and the black 157,656. The federal population is 411,164.

The total population in 1830 was 447,040—and the increase in the last ten years has only been 20,527—out of the city of Baltimore the population of the State has decreased.

The population of Baltimore city is now 102,813. In 1830 it was only 80,620.

The new apportionment of members of Congress is to be made under the new census. It is not supposed the ratio will be less than 60,000 federal population for each member, and if so Maryland will only be entitled to seven members. Any increase on that ratio will reduce our representation to six.

We are glad to notice and to copy, from one of the Baltimore papers, the following reference to Rev. Mr. Burnap's lectures delivered in that city last winter.

The Lectures.—We promised in our last paper to notice this 'new movement,' as we then styled it, more particularly this week. We may well call it a new movement for Baltimore—in-as-much as the first example of a regular course of lectures by individuals or associations, was set last winter, in the movement by the 'Mechanical Library Association,' and Rev. Mr. Burnap. Of the former we may say, though it was, doubtless, quite useful, that it was essentially irregular and imperfect as a course. We are pleased to find that a more systematic plan is announced by the Board of Managers,—in pursuance of which the community will be favored with discourses from a number of gentlemen of distinction without the pale of the association, as well as by honorary members of promise. We wish them entire success.

The other course named was conducted with more regularity; and to the example—the amply successful example of the Rev. lecturer, who like the 'Yankee volunteers' in another sphere, went 'upon his own hook,'—we emphatically owe the favorable state of the public mind, for the sustainment of similar efforts. Such a pioneer as Mr. Burnap, deserves to be cherished by the community. We hope he may be as successful in the labors he proposes for this winter in a like course of lectures on 'moral and intellectual culture.' We observe from his advertisement, that this course is designed for both sexes. That last winter, was addressed, it will be remembered, to young men especially. How acceptable it proved to this numerous class of our population, the crowds that flocked, night after night, to hear him, sufficiently attested—as did the rapid sale of the lectures when subsequently published, among all classes and ages of the community.—The edition was speedily exhausted, we believe, and a second edition might have been readily disposed of. We hope he will pursue the same plan again. Many who from age or indisposition—not to say clashing-business—could not avail themselves of his oral teachings, will peruse the volume with pleasure and profit.

NOTICE.

A quarterly meeting of the Sunday School Society will be held on Sunday, the 17th inst. at 6 1-2 o'clock, P. M. at the Tremont Chapel, Phillips Place, where all those who feel an interest in Sabbath Schools are respectfully invited to attend.

JAMES H. WEEKS, *Rec. Sec'ry.*

NOTICE.

The annual discourse before the Society for the Prevention of Pauperism, will be delivered on Sunday evening, Jan. 17, by T. M. Clark, at St. Paul's Church. The Officers and members of the various benevolent societies and the public generally, are respectfully invited to attend. The services will commence at 6 1-2 o'clock, and a collection will be taken up.

MARRIAGES.

In this city, 11th inst., by Rev Dr Greenwood, Mr George R. Minot, to Mrs Harriet Jackson, daughter of Dr James Jackson.

In Cambridgeport, Jan. 12, by Rev Mr Muzzey, Mr Frederic Kidder, merchant of this city, to Miss Harriet Maria, daughter of Mr Jonathan Hagar of C.

At Bolton, 6th inst., by Rev Mr Allen, Hon. Stephen Minot, of Haverhill, to Miss Ellen P. Gardner, of Bolton.

In Mansfield, 6th inst, by Rev J. L. Stone, Mr David Gardner Jr. of Weymouth, to Miss Emeline Rogers of M.

At Toulminville, near Mobile, on the evening of the 29th December, William Davis, of Charleston, S. C., to Helen Toulmin Gaines, grand daughter of the late Hon. and Rev Harry Toulmin, formerly of England.

In Salem on Tuesday evening, Dec 22d, Mr William Ashby of Salem, aged 84, to Mrs Polly Weekes, widow of the late Dr Weekes, of Northam, England, aged 70.

In Springfield, on the 4th, by Rev W. B. O. Peabody, Mr James Parker, conductor on the Western Rail Road, to Miss Ann H. Parsons.

On Tuesday, by Rev W. B. O. Peabody, Mr Lyman Chaffe, to Miss Martha Crouch.

At New Bedford, Jan. 6th, Mr George Washington Swift, of Falmouth, Mass. to Miss Frances Elizabeth Chase, daughter of Dr J. B. Chase, of N. B.

At Medfield, Jan 7, by Rev C. Robinson, George Newell Esq. of Boston, to Miss Olive Plympton, daughter of Wales Plympton Esq., of M.

At Augusta, Me., 31st ult, by Rev Mr Judd, Mr Hiram S. Jones to Miss Judith F. daughter of Philip C. Johnson Esq.

DEATHS.

In this city, Mrs Abigail, wife of Mr Nehemiah Holden, 65; Penelope Rowe, youngest child of John G. Rogers, 14 months.

In this city, on Sunday last, Mr Charles H. Locke, 36.

5th inst. William, youngest child of the late Col. Wm Lindsay, U. S. army, 2 years and 5 mos.

In Groton, Nov. 30, Mrs Mary Dodge, wife of Samuel Dodge, 73.

In Dracut, Hon B. F. Varnum, Sheriff of the county of Middlesex, 46.

In Newport, R. I., at the residence of his father, Mr John L. Hooper, late of the U. S. army, 27.

In Newport R. I., Anna M. Hunter, daughter of Capt. Andrew Hunter, 19.

At East Greenwich, R. I. Capt. Nathaniel Greene, 51—formerly a nautical commander from that Port.

At Providence, Mr John Gladding, 68.

In Brookfield, N. H. 25th ult., Jenny Kennison, 110.—This is the lady reported in the late Census, as the oldest person in New Hampshire.

In Waterford, Conn. Mrs Sarah Ames, 105.

In Thomaston, Me. on the 4th ult. Mrs Isabella Prince, wife of Hon. Hezekiah Prince, 60; and on the 27th ult. Hon. Hezekiah Prince, 70.

At New Haven, on the 5th, James A. Hillhouse Esq., about 50.

ORATORIO OF DAVID.—MR BRAHAM.

THE Trustees of the Handel and Haydn Society have the pleasure to announce, that in order further to gratify the lovers of Sacred Music Mr Braham the distinguished English vocalist, has kindly consented to assist the Society in the performance of Neukomm's delightful and highly popular Oratorio of David with full and brilliant orchestral accompaniment, the part of David to be sustained by Mr Braham, for whom it was expressly composed, and first sung by him, at the great Musical Festival, in Birmingham, England.

The performances will take place to-morrow (Sunday) Evening, at the Melodeon, commencing at 6 1-2 o'clock.

The doors will be seasonably opened, and that all who attend may be comfortably accommodated, a limited number of Tickets only will be disposed of.

Tickets at 50 cents each, may be obtained at the Tremont and American Houses, at the several Music Stores, and at the door of the Melodeon.

The Ladies and members of the Society, and the Gentlemen of the Orchestra, will dispense with the usual privilege of introducing friends. It j 16

VALUABLE WORKS ON AGRICULTURE, GARDENING, &c.—For sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112, Washington street—Low's Elements of practical Agriculture, 8vo; Loudon's Encyclopaedia of Agriculture, 8vo; do do Gardening, 1000 engravings, 8vo; do do Plants, 1000 do, 8vo; do Arboretum et Fruticetum Britannicum, 8 vols 8vo; do Suburban Gardener, and Villa Companion; British Husbandry, 2 vols, from the Library of Useful Knowledge; History of Sheep, 8vo, do do do; British Cattle, 8vo, do do do, The Horse, 8vo, do do do; Repton's Landscape Gardening, by J. C. Loudon, 8vo; Lindley's Guide to the Orchard and Kitchen Garden; do Theory of Horticulture, 8vo Teschemacher's Elements of Horticulture, Mawe's every man his own Gardener; Miller's Gardener's Dictionary, 3 vols: The Flower Garden, by Charles McIntosh; The Green House, Hot House and Stove, by do; The Orchard and Fruit Garden by do; The Landscape Gardener, by J. Dennis, 1 vol, with plates; The London Flora, by Alexander Irvine; The Florist Cultivator, by Thomas Willatt, Esq.; Hogg on the Culture of the Carnation and other Flowers; The Farmer's Companion, by the late Hon. Jesse Buel; The American Swine Breeder, by H. W. Ellsworth; Manning's Book of Fruits; Chaptal's Agricultural Chemistry; Curtis on British Grasses; Main's Domestic Poultry; Dickson on Poultry; Blacklock's Treatise on Sheep; Marshall's Agriculture of the Southern Counties of England, &c; Cours Complet d' Agriculture, theorique, pratique, economique, et de medecine rurale et veterinaire, 12 vols 4to. j 16

THEOLOGICAL WORKS.—Sermons, on various occasions, by Charles Webb Le Bas, A. M.—Life and Times of Archbishop Sharpe, by Thomas Stephen, 8vo—Fuller's Worthies of England, a new edition by Nuttall, 3 vols—Fuller's History of Cambridge, and of Waltham Abbey, with the appeal of injured innocence—new edition with notes, by James Nichols—Wells' Geography of the Old and New Testament, 8vo—Walton's Prolegomena, by Wrangham, 2 vols—Fuller's Holy and Profane State, Pickering's Edition—Fuller's History of the Holy War, Pickering's Edition—Taylor's Rule and Exercises of Holy Dying, Pickering's Edition—Donnes' Devotions, Death's Duel &c., with life by Walton, Pickering's Edition—The Life of Christ, illustrated by choice passages from one hundred and thirty eight eminent British and Foreign Divines; and embellished with seventy wood engravings after celebrated masters.

For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. jan 9

THE JUDICIAL HISTORY OF MASSACHUSETTS.—Sketches of the Judicial History of Massachusetts, from 1630 to the revolution in 1775, by Emory Washburn, 1 vol. This day published by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. jan 9

THE WOMEN OF ENGLAND.—The Women of England, their Social Duties and Domestic Habits; by Mrs Ellis, late Sarah Stickney. 2d edition.

Just published; for sale by J. MUNROE & CO., 134 Washington street. j 16

ENGLISH BOOKS — recent importations. — The Georgian Era, 4 vols octavo
Croly's Life of Burke, 2 vols octavo
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FOR SUNDAY SCHOOLS.—Select Hymns for Sunday Schools and families. The balance of the Edition for sale at 88 per dozen. Hildreth's Lives of the Apostles for Children, price 25. Cumming's Questions on the Historical parts of the New Testament, for Schools and families with four maps—price $2 per dozen.—Also, Worcesters and Channing's Catechisms. For sale by S. G. SIMPKINS, 21 Tremont Row. j 16

CRANMER AND HIS TIMES, by the author of 'Luther and his times' &c. Greenwood's Lives of the Twelve Apostles, to which is prefixed a life of John the Baptist. For sale by S. G. SIMPKINS, 21 Tremont Row. j 16

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for January.
Holy Times. A Sermon by Rev. F. W. P. Greenwood, D. D.
Veneration
Biographical Sketch
Juvenile Poems
Introduction to John's Gospel
The Baptized Child. A fact
The City of Edinburgh
Popular lectures
Notices of Recent Publications
Intelligence &c &c &c.

*** The publishers respectfully request the attention of the Unitarian community to this periodical.—Though it has now been established nearly two years, and every attempt made to adopt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of Intelligence both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor anything like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine the work. WILLIAM CROSBY & CO., Publishers. 118 Washington St.

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jan 16 epistf

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Words

POETRY.

HYMN TO THE STARS.

Ay, there ye shine, and there have shone,
In one eternal 'hour of prime,'
Each rolling burningly, alone,
Through boundless space and countless time.
Ay, there ye shine! the golden dews
That pave the realms by seraphs trod;
There, through yon echoing vault diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flowers and fountains first,
Yet sparkling from the hand divine;
Yes, bright as then ye smiled, to catch
The music of a sphere so fair,
Ye hold your high, immortal watch,
And gird your God's pavilion there.

Gold frets to dust,—yet there ye are;
Time rots the diamond,—there ye roll
In primal light, as if each star
Enshrined an everlasting soul!
And does it not—since your bright throngs
One all-enlightening Spirit own,
Praised there by pure, sidereal tongues,
Eternal, glorious, blest, alone!

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been,
The glance how rich! the range how vast!
The birth of time, the rise, the fall
Of empires, myriads, ages flown,
Thrones, cities, tongues, arts, worships,—all
The things whose echoes are not gone.

Ye saw rapt Zoroaster send
His soul into your mystic reign;
Ye saw the adoring Sabian bend—
The living hills his mighty fane!
Beneath his blue and beaming sky,
He worshipped at your lofty shrine,
And deemed he saw, with gifted eye,
The Godhead in his works divine.

And there ye shine, as if to mock
The children of a mortal sire.
The storm, the bolt, the earthquake's shock,
The red volcano's cataract fire,
Drought, famine, plague, and blood, and flame,
All nature's ills, and life's worst woes,—
Are nought to you: ye smile the same,
And scorn alike their dawn and close.

Ay, there ye roll,—emblems sublime
Of Him, whose spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world he loves:—
Nor is one scene to mortals given,
That more divides the soul and sod,
Than yon proud heraldry of heaven—
Yon burning blazonry of God!

(From Friendship's Offering for 1841.)

MY BROTHER.

'Is this my little brother?
How cold he is and still!
Do take him up, dear mother;
Is he not very ill?'

'No, no, my child, the dear one
Will suffer no more pain;
'T is death makes him so silent;
He will not move again.'

'Nor hold his little arms out!
Nor make that pretty noise!
Nor open wide his little hand
To take the pretty toys?'

'T was little brother's *spirit*
Which made him laugh and play,
That which you love you see not,
There 's nothing there but clay.'

'Why do you weep, then, mother?
You said the other day
To die was only going home;
Did brother want to stay?

Will not God love to see him,
And show him pretty things?
And if he cries to come to you
Won't he give him little wings?'

'He has not gone away, child,
If we love him with our hearts,
His spirit still will stay with us,
When his little form departs.

If you are good and gentle,
He will always be with you;
And I will try to grieve no more,
If you are kind and true.

We 'll kiss once more those lips,
Then we will go away,
And God will give us happy thoughts,
If we ask him when we pray.'

MISCELLANEOUS.

BROTHER JONATHAN'S WIFE'S ADVICE TO HER DAUGHTER ON THE DAY OF HER MARRIAGE.

Now, Polly, as you are about to leave us, a few words seem appropriate to the occasion. Although I regret the separation, yet I am pleas- that your prospects are good. You must not think that all before you are Elysian fields. Toil, care and trouble are the companions of frail human nature. Old connexions will be dissolved by distance, by time and death. New ones are formed. Every thing pertaining to this life is on the change.

A well cultivated mind united with a pleasant, easy disposition, is the greatest accomplishment in a lady. I have endeavored from the first to the present moment, to bring you up in such a manner as to form you for future usefulness in society.—Woman was never made merely to see and be seen; but to fill an important space in the great chain in nature, planned and formed by the Almighty Parent of the universe. You have been educated in habits of industry, frugality, economy and neatness, and in these you have not disappointed me.

It is for the man to provide, and for the wife to care and see that every thing within her circle of movement, is done in order and season; therefore let method and order be considered important. A place for every thing and every thing in its time, are good family mottos.

A thorough knowledge of every kind of business appropriate to the kitchen, is indispensable, for without such knowledge a lady is incapable of the management of her own business, and is liable to imposition by her servants every day. But in these things you have been instructed.

You will be mistress of your own house, and observe the rules in which you have been educated. You will endeavor above all things to make your fireside the most agreeable place for the man of your choice. Pleasantry and a happy disposition will ever be considered necessary to this important end—but a foolish fondness is disgusting to all. Let reason and common sense ever guide—these aided by a pleasant, friendly disposition, render life happy; and without these it is not desirable. Remember your cousin Eliza. She married with the highest prospects; but from a petulent, peevish, and complaining disposition, and negligence, every thing went wrong; and her home became a place of disquietude to her husband. To avoid this, he sought a place to pass away vacant time, where, associated with those more wicked than himself, he contracted the habit of intemperance, and all was lost—and poor Eliza was thrown upon the charity of her friends.

Be pleasant and obliging to your neighbors—ready to grant assistance when necessary. Be careful of their characters, and do not readily believe an ill report. Throw the mantle of charity over their failings, knowing we are human and liable to err. Abhor a tattler, and give no place to the reports of such. However strong a provocation may be, never contend for the last word.

Let your bible show that it is used. Give no place to novels in your library. Let history, biography and travels be read, when time and opportunity admit—without interfering with the important duties of the family. Be not ignorant of the events of the time being—therefore read some journal of the day.

As to friends who may call on you—never be confused or in a hurry; treat them with hospitality and politeness, and endeavor to make them happy in their own way. Never teaze them to do this or that which they do not prefer. True politeness consists in an easy, and pleasant deportment, and making our friends easy, and permitting them to enjoy themselves in that way which is most pleasing to them.

Speak with deliberation. The other sex tell us that 'the female tongue is never tired;' be it so: let it be regulated by reason.

At the close of the week, if possible, let all your work, for the time, be done; so that on Sunday you may improve your time in such a manner as will be appropriate to the day, and never, extraordinaries excepted, let your seat be vacant at church.

As to dress—decency is becoming to all, but extravagance opens a door to want; follow the fashions of the day so far as decency and good sense will approve, but avoid singularity. Be not troubled for what you have not; be thankful for, and take care of what you have. A leghorn hat loaded with flowers, will not cure the head ache, nor a gold watch prevent the consumption.—*Vermont Watchman.*

REV. DR NOTT.

Forty-six years ago, a solitary horseman might have been seen traversing the Great Western turnpike leading from Albany to Cherry Valley. The road was then new, and few conveniences for travellers were provided. The early inhabitants of Central New York had followed up the Mohawk, and passed thence southerly, striking the head waters of the Susquehanna. Though the valley of Cherry Valley had been settled for more than a half century, in 1794, the country east of it was for many miles almost uninhabited, and the new road passed through a region rough, mountainous, and dreary. The long summer day had almost drawn to a close, as the solitary horseman passed through the gorge in the hills to the east of the little valley of cherries, and paused on the summit of the road to contemplate the scene before him. He was faint for want of food, and his weary and jaded steed needed nourishment and rest. But the traveller was lost for a time in delightful meditation. The little rural valley, with its scattered farm houses, and rich fields, and noble groves of forest trees, was all spread out before him. That valley was to be the scene of his future labors. There he was to commence his ministerial career. That horseman was the Rev. Eliphalet Nott, then a young man scarce twenty-one years of age, on his first journey into what was then considered by the inhabitants of New England, the great west. He had travelled from Connecticut, and we think from the town of Franklin in the county of New London, which, we believe, was his native town. He entered upon his labors, and preached with great acceptance to the inhabitants of that little valley, where more than fifty years previous, a few families had settled and organized the first anglo-saxon church in Central New York. In addition to his labors as a pastor, he undertook the charge of a classical school,—a large edifice was erected under his superintendence, and the academy afterwards incorporated, has continued to the present time, and has sent forth large numbers of educated young men.

In two or three years after his settlement, Dr Nott was invited to take charge of a church in Albany, which he accepted, and whither he removed, and where he became celebrated for his pulpit oratory. More than thirty years ago, he was Elected President of Union College, which office he has continued to fill, and where he has won for himself great honors, and justified the expectations entertained by his friends who advanced him to that responsible station. —*Olive Leaf.*

[From Howitt's Rural Life in England.]

THE ENGLISH FARMERS.

There is no class of men, if times are but tolerably good, that enjoy themselves so highly as farmers. They are little kings. Their concerns are not huddled into a corner, as those of a town tradesman are. In town, many a man who turns thousands of pounds per week, is hemmed in close by buildings, and cuts no figure at all. A narrow shop, a contracted warehouse, without an inch of room besides to turn him, on any hand; without a yard, a stable, or outhouse of any description; perhaps hoisted aloft, up two or three pair of dirty stairs, is all the room that the wealthy tradesman can often bless himself with; and there, day after day, month after month, year after year, he is to be found, like a bat in the hole of a wall, or a toad in the heart of a stone, or of an oak tree. Spring and summer, autumn and winter go round; sunshine and flowers spread over the world; the sweetest breezes blow; the sweetest waters murmur along the vales, but they are all lost upon him; he is the doleful prisoner of Mammon, and so he lives and dies. The farmer would not take the wealth of the world on such terms. His concerns, however small, spread themselves out in a pleasant amplitude both to his eye and heart. His house stands in its own stately solitude; his offices and outhouses stand round extensively, without any stubborn and limiting contraction; his acres stretch over hill and dale: there his flocks and herds are feeding; there his laborers are toiling,—he is king and sole commander there. He lives amongst the purest air and the most delicious quiet. Often when I see those healthy, hardy, full grown sons of the soil going out of town, I envy them the freshness and the repose of the spots to which they are going. Ample old-fashioned kitchens, with their chimney corners of the true, projecting, beamed and seated construction, still remaining; blazing fires in winter, shining on suspended hams and flitches, guns supported on hooks above, dogs barking on the hearth below; cool, shady parlors in summer, with open windows, and odors from garden and shrubbery blowing in; gardens wet with purest dews, and humming at noontide with bees; and green fields and verdurous trees, or deep woodlands lying all round, where a hundred rejoicing voices of birds or other creatures are heard, and winds blow to and fro, full of health and life and enjoyment. How enviable do such places seem to the fretted spirits of towns, who are compelled to bear not only their burthen of cares, but to enter daily into the public strife against selfish evil and ever spreading corruption. When one calls to mind the simple abundance of farm houses, their rich cream and milk, and unadulterated butter, and bread grown upon their own lands, sweet as that which Christ broke, and blessed as he gave to his disciples; their fruits ripe and fresh plucked from the sunny wall, or the garden bed, or the pleasant old orchard; when one casts one's eye upon, or calls to one's memory the aspect of these houses, many of them so antiquely picturesque, or so bright looking and comfortable, in deep retired valleys, by beautiful streams, or amongst fragrant woodlands, one cannot help saying with King James of Scotland, when he met Johnny Armstrong:—

'What want these knaves that a King should have?'

FRANKLIN IN PHILADELPHIA.

On the deep foundations of sobriety, frugality and industry, the young journeyman built his fortunes and fame; and he soon came to have a printing office of his own. Toiling early and late, with his own hands he set types and worked at the press; with his own hands would trundle to the office in a wheelbarrow the reams of paper which he was to use. His ingenuity was such, he could form letters, make types and wood cuts, and engrave vignettes in copper. The assembly of Pennsylvania respected his merit, and chose him its printer. He planned a newspaper; and, when he become its proprietor and editor, he fearlessly defended absolute freedom of thought and speech, and the inalienable power of the people. Desirous of advancing education, he planned improvements in the schools of Philadelphia; he invented the system of subscription libraries, and laid the foundation of one that was long the most considerable library in America; he concerted the establishment of an academy, which has ripened into a university; he saw the benefit of union in the pursuit of science, and founded a philosophical society for its advancement. The intelligent and highly cultivated Logan bore testimony to his merits before they had burst upon the world:—'Our most ingenious printer has the clearest understanding, with extreme modesty. He is certainly an extraordinary man'—'of a singularly good judgment but of equal modesty'—'excellent, yet humble.' 'Do not imagine,' he adds, 'that I overdo in my character of Benjamin Franklin, for I am rather short in it.' When the scientific world began to investigate the wonders of electricity, Franklin excelled all observers in the marvellous simplicity, and lucid exposition of the experiments, and in the admirable sagacity with which he elicited from them the laws which they illustrated. It was he who first suggested the explanation of thunder gusts and the northern lights on electrical principles: and in the summer of 1752, going out into the fields, with no instrument but a kite, no companion but his son, established his theory, by obtaining a line of connection with a thunder cloud. Nor did he cease till he has made the lightning a household pastime, taught his family to catch the subtile fluid in its inconceivably rapid leaps between the earth and the sky, and compelled it to give warning of its passage by the harmless ringing of bells.

[From Audubon's Episodes.]

DANGERS OF THE PRAIRIES.

On my return from the Upper Mississippi, I found myself obliged to cross one of the wide prairies, which in that portion of the United States, vary the appearance of the country.—The weather was fine, all around me was fresh and blooming, as if it had just issued from the bosom of nature. My knapsack, my gun, and my dog, were all I had for baggage and company. But, although well moccasined, I had moved slowly along, attracted by the brilliancy of the flowers, and the gambols of the fawns around their dams, to all appearance as thoughtless of danger as myself.

My march was of long duration; I saw the sun sinking beneath the horizon, long before I could perceive any appearance of woodland, and nothing in the shape of man I had met with that day. The track which I followed was only an Indian trace, and as darkness overshaded the prairie, I felt some desire to reach at least a copse, in which I might lie down to rest. The night hawks were skimming around me, attracted by the buzzing wings of the beetle, which form their food, and the distant howling of wolves, gave me some hope that I should soon arrive at the skirt of some woodland.

I did so, and almost at the same time a firelight attracting my eye, I moved toward it, full of confidence that it proceeded from the camp of some wandering Indians. I was mistaken: I discovered by its glare that it was from the hearth of a small log cabin, and that a tall figure passed and repassed between it and me, as if busily engaged in the household arrangements.

I reached the spot, and presenting myself at the door, asked the tall figure, which proved to be a woman, if I might take shelter under her roof for the night. Her voice was gruff, and her attire negligently thrown about her. I walked in, took a wooden stool, and quietly seated myself by the fire. The next object that attracted my notice, was a finely formed young Indian, resting his head between his hands, with his elbows on his knees. A long bow rested against the log wall near him, while a quantity of arrows and two or three racoon skins lay at his feet. He moved not—he apparently breathed not.—Accustomed to the habits of the Indians, and knowing that they pay little attention to the approach of civilized strangers, (a circumstance which, in some countries, is considered evincing the apathy of their character,) I addressed him in French, a language not unfrequently partially known to the people of that neighborhood. He raised his head, pointed to one of his eyes with his finger, and gave a significant glance with the other. His face was covered with blood. The fact was, that an hour before this, as he was in the act of discharging an arrow at a raccoon in the top of a tree, the arrow had split upon the rord, and sprung with such violence into his right eye, as to destroy it forever.

Feeling hungry, I inquired what sort of fare I might expect. Such a thing as a bed was not to be seen; but many large untanned bear and buffalo hides lay piled in a corner. I drew a fine time piece from my breast, told the woman it was late and that I was fatigued. She had espied my watch, the richness of which seemed to operate upon her feelings with electric quickness. She told me that there was plenty of venison and jerked buffalo meat, and that on removing the ashes I should find a cake. But my watch had struck her fancy, and her curiosity had to be gratified by an immediate sight of it. I took off the gold chain that secured it, from around my neck, and presented it to her.

She was all ecstasy, spoke of its beauty, asked me its value, and put the chain round her brawny neck, saying how happy the possession of such a watch would make her. Thoughtless, and, as I fancied myself, in so retired a spot, secure, I paid little attention to her movements. I helped my dog to a good supper of venison, and was not long in satisfying the demand of my own appetite.

The Indian rose from his seat as if in extreme suffering. He passed and repassed me several times, and once pinched me in the side so violently, that the pain nearly brought forth an exclamation of anger. I looked at him. His eye met mine, but his look was so forbidding that it struck a chill into the more nervous part of my system. He again seated himself, drew his butcher knife from its scabbard, examined its edge, as I would that of a razor suspected dull, replaced it, and again taking his tomahawk from his back, filled the pipe of it with tobacco, and sent me expressive glances whenever our hostess chanced to have her back toward us.

Never till that moment, had my senses been awakened to the danger which I now supposed to be about me. I returned glance for glance with my companion, and rested well assured that, whatever enemies I might have, he was not of their number.

I asked the woman for my watch, wound it up, and under pretence of wishing to see how the weather might be on the morrow, took up my gun and walked out of the cabin. I slipped a bullet into each barrel, scraped the edges of my flints, renewed the primings, and returned to the hut, giving a favorable account of my observations. I took a few bear skins, made a pallet of them, and calling my faithful dog to my side, lay down with my gun close by my body, and in a few minutes, was, to all appearance, fast asleep.

A short time had elapsed, when some voices were heard, and from the corner of my eyes I saw two athletic youths making their entrance, bearing a dead stag on a pole. They disposed of their burden, and asking for whiskey, helped themselves freely to it. Observing me and the wounded Indian, they asked who I was, and why the devil that rascal, (meaning the Indian, who they knew understood not a word of English,) was in the house. The mother—for so she proved to be, bade them to speak less loudly, made mention of my watch, and took them to a corner, where a conversation took place, the purport of which required little shrewdnes in me to guess. I tapped my dog gently. He moved his tail, and with indescribable pleasure, I saw his fine eyes alternately fixed on me and raised toward the trio in the corner. I felt that he perceived the danger of my situation. The Indian exchanged a last glance with me.

The lads had eaten and drunken themselves into such a condition, that I already looked upon them as *hors du combat*, and the frequent visits of the whiskey bottle to the ugly mouth of their dam, I hoped would soon reduce her to a like state. Judge of my astonishment, reader, when I saw this incarnate fiend take a large carving knife, and go to the grindstone to whet its edges. I saw her pouring water on the turning machine, and watched her working away with the dangerous instrument, until the cold sweat covered every part of my body, in despite of my determination to defend myself to the last. Her task finished, she walked to her reeling sons, and said, 'There, that'll soon settle him! Boys, kill you ——, and then for the watch.'

I turned, cocked my gun locks silently, touched my faithful companion, and lay ready to start up and shoot the first who might attempt my life. The moment was fast approaching, and that might have been my last in this world, had not Providence made preparation for my rescue. All was ready. The infernal hag was advancing slowly, probably contemplating the best way of despatching me, while her sons should be engaged with the Indian. I was several times on the eve of rising and shooting her on the spot: but she was not to be punished thus. The door was suddenly opened, and there entered two travellers, each with a long rifle on his shoulder. I bounced upon my feet, and making them most heartily welcome, told them how well it was for me that they should have arrived at that moment. The tale was soon told. The drunken sons were secured, and the woman, in spite of her defence and vociferations, shared the same fate. The Indian fairly danced with joy, and gave us to understand, that as he could not sleep for pain, he would watch over us. You may suppose we slept much less than we talked. The two strangers gave me an account of their once having been in a similar situation. Day came, fair and rosy, and with it the punishment of our captives.

They were now quite sobered. Their feet were unbound, but their hands still securely tied. We marched them into the woods off the road, and having used them as regulators were wont to use such delinquents, we set fire to the cabin, gave all the skins and implements to the young Indian warrior, and proceeded, well-pleased, toward the settlements.

MORALITY OF BRITISH POLITICS.

It was the opinion of a practical statesman and sound moralist of antiquity [*vide Cicero de Officiis*] that public policy should rest upon the same basis with private morals; and to our common sense apprehensions, the principle is equally clear. We never could understand why the immorality and wrong doing which in an individual case would bring an individual to the gallows, should, when practised on a larger scale, exalt a nation to glory. We were never more forcibly struck with this reflection, than in reading the account of the late 'brilliant exploit' of the British fleet in the bombardment and destruction of St. Jean d'Acre. A few passages of the description are so 'graphic and interesting,' to copy the language of the English newspapers, that we cannot avoid giving them a moment's attention:

'At half past four o'clock, (how shall I describe this, as if by one consent, all firing ceased, and oh, heavens! what a sight! The whole town appeared as if it was in the air; so awfully grand a sight no one can describe. We saw nothing but one devilish cloud extending thousands of yards into the air and on all sides, and then we felt an awful shock, which gave the line of battle ships a heel of two degrees, so that you may judge, from the moment of the explosion, all firing from the town ceased. I think we should never have taken it but for the explosion, which was caused by one of our shells bursting in their main magazine of powder, by which, to speak within bounds, two thousand souls were blown to atoms, besides beasts of burden of every description. In all, the loss of the Egyptians is computed at 3000, killed and wounded. At daylight, what a sight was exposed to our view! The stupendous fortification, that only twelve hours before could boast of being among the strongest in the world, was so riddled, we could not find a square foot that had not a shot. On the morning of the 4th, I went ashore to witness the devastation; the sight beggared all description. The bastions were strewed with dead, the guns dismounted, and all sorts of havoc. I then came to the spot where the explosion took place; it has laid a space of two acres quite bare, and hollowed it out as if a quarry had been worked there for years. And, oh heavens, what a sight! It makes my blood run cold to write of it. *Mangled human bodies of both sexes, strewed in all directions, women searching for their husbands and relatives, tearing their hair, beating their breasts, and howling and crying most piteously*; God forbid I should ever see the like again.'

And why this infernal scene of carnage, destruction, and horror? Were these people, thus 'mangled and blown to atoms,' at war with England? No. Had they committed aggressions upon English commerce, or threatened hostilities against English subjects, or in any way sought to quarrel, or provoked an attack? Nothing of the kind. Why then were they 'blown to atoms,' by the twentyfour pounders and the bombshells of a British fleet? Bless thy simple ignorance, gentle reader,—it was only a *stroke of policy!* Half a dozen 'diplomatic' gentlemen, sitting comfortably round a seacoal fire in London, after tossing over protocols and despatches, cry out—'Fie on this quiet life! We want work!' Forthwith proceeds from the fat slumbers of Downing-street and the gilded pomps of Pimlico and Windsor, an order to the British Admiral to 'interfere' between the Grand Turk and the Egyptian Pasha. The result is—a city is blown into the air, three thousand people, with whom no Englishman has any quarrel or hostility, are shot, burnt, mangled, and done to dire death, in a manner that makes even the iron nerves of a soldier shudder to describe.

However, it was 'a most brilliant and gallant affair,' as the English newspapers assure us; and Admiral Stopford is to have honors, pensions, and a title for it. Much good may they do him. Lord Clive was rewarded in the same way, if we remember right, for the robberies and bloodshed he perpetrated in India, by which, according to a vote of the House of Commons, he 'deserved the thanks of the country,' or something similar. But Lord Clive finished by cutting his own throat; for bloodshed and robbery, even when sanctioned by the British House of Commons, are not particularly serviceable in quieting a man's conscience.

We despise cant, on all occasions, but we cannot understand the morality that will justify such coldblooded massacres in a time of peace. A 'stroke of policy,' forsooth! Really, this blowing cities into the air by wholesale, is a little too bloody business for a 'diplomatist' to do with a spirt of his pen.—*Boston Courier.*

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

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